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... OF THE ...

CENTRAL CONFERENCE ... OF ... AMERICAN RABBIS



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.. PROCEEDINGS..

OF THE

NINTH ANNUAL CONVOCATION

OF THE

Central Conference of American Rabbis,

HELD AT

Atlantic City, N. J., July 5 to 9, 1898.

TEMPLE BETH ISRAEL, {
Tuesday Evening, July 5, 1898. }

The Ninth Annual Convocation of the Central Conference of American Rabbis was opened in the Temple "Beth Israel," Atlantic City, New Jersey, at 8 o'clock.

A public session was held.

The exercises began with a hymn of welcome by the choir. This was followed by an invocation by Rabbi A. Guttmacher, of Baltimore.

The Rev. Dr. H. Berkowitz, of Philadelphia, delivered the following address of welcome on behalf of the local committee:

"To me has been assigned the privilege of speaking the word of welcome at the opening of the ninth annual session of the Central Conference of American Rabbis. This pleasant function comes as an honor. We are here not as the guests of any one. The people of Atlantic City have given us the privilege of being hosts unto ourselves. Smiling skies extend their gracious beneficence. The sea seems to stretch out its arms to give us welcome. Atlantic City has always been favored with larger attendance at conventions than other places, owing to the unlimited and generous national hospitality of the place.

"To-day could be regarded as a prolongation of the patriotic fervor of the great independence day we have celebrated. An added emphasis is given to the word we love so well—America. The members of the conference can not help but think with pride of the fact that there had never been a schism in the ranks of the Israelites on political questions. They have reason to congratulate themselves upon the renewal of the bond of sympathy among American citizens. The Jews have more to be grateful for than others, for they know what Americanism stands for in all its depth and power. They will be second to none in fealty to its glorious principles. Our deliberations will be expressive of the highest civilization. We are assembled here as the representatives of American Israel. A great responsibility rests upon our shoulders, for we are rabbis and teachers in Israel. It was in Atlantic City that the Union Prayer Book had been adopted. The great accomplishments of the past are but an earnest of what is to be accomplished in the future."

To be close of Dr. Berkowitz's remarks, Rev. Dr. Joseph Silverman, of Temple Emanu-El, New York, second vice-president, responded as follows:

On behalf of the Central Conference of American Rabbis it is our honor to accept your cordial welcome. In former years, when convened in large cities, our coming was heralded forth by the press and press, and welcomes were extended to us by hosts of

citizens and much rejoicing. To-night only a few of the faithful do us reverence, but the stars of heaven twinkle upon us a most gracious greeting and the arms of the sea are stretched forth to meet us in loving fellowship. We accept this welcome of nature. We need not the demonstration of public gatherings nor public approval in order to gain from them inspiration for our work. A higher Power breathes its spirit upon us. We feel that we have God's welcome and the Almighty's blessing, and, thus strengthened, we go forth to battle for the truth and the right.

We gather inspiration also from the achievements that we have gained in the past. Like watchmen of Israel, we have stood on the ramparts ever ready to defend our cause, noting its needs and suggesting some remedial measures from which Judaism may gain new power and Israel brighter hope.

We make more history for Judaism and Israel and thus add lustre to the years that have fled.

We shall gain further inspiration from the fact that we convene at a time when our nation's army and navy have scored signal victories on land and sea. We can not resist the temptation to give vent to our feelings of patriotism. We sigh for the heroes who have fallen on both sides, but glory in the triumph of our country. We feel proud of this triumph as Americans and as Jews. The blood of many of the flower of Israel has been shed in this war for liberty. Never did Israel prevail against Spain, save now on the battlefield when as Americans, with Americans, they fought for liberty of body and soul, pulled down the yellow flag of oppression and planted the banner of freedom and equality.

In this glorious, triumphal hour when America is marching with her hosts to carry her doctrines, if not her flag, into every land of the world—we see at home a realization of some of Israel's prophecies, dreams and mission. Not for conquest does America fight, but for the highest ideals of humanity, which Israel has carried from Sinai to America.

Let the victories of the sword won in the cause of justice give us courage to go on in our struggle for the advancement of Judaism.

The dawn of the new century is at hand. May it be the dawn of a new era of brotherhood and enlightenment. Through the

Smoke of the battle we can see the open gate of the new world of light. By the lurid illumination of the war's conflagration we can read the doom of Spain — "*Menc, menc, tek el upharatin*" — "You have been weighed in the balance and been found wanting." Above the roar of the cannon we can hear the revised refrain, "Ring out Liberty throughout the world, to all the inhabitants thereof." And above the hiss of the accursed serpent, whose sting is as poison, we hear the sweet accents of a redeemed world singing, "With charity to all and malice towards none."

With such inspiration, brethren and colleagues, let us on to the breach; with head and heart, with might and main, never hasting and never resting let us labor for God, for Judaism, for humanity.

After the rendition of a musical number, President Wise delivered his annual address:

With thanks and praise for Heaven's grace I rise to greet you, men and brethren, Rabbis in Israel, teachers of righteousness, bearers of the Urim and Thumim; to welcome you to this holy convocation, this ninth annual session of the Central Conference of American Rabbis, in the words of the poet

בואם לשלום מלאכי השלום, בלאכי עליון כמלך
מלכי המלכים הקב"ה

"Your coming be for peace, ye messengers of the Most High, sent by the King of kings, the Holy One, blessed be He."
The Central Conference is in the first place the covenant of peace, concerning which the prophet said

ברית שלום לא תכחש

"my covenant of peace shall not totter." It brought profound peace to the American Rabbis. Our public organs are no longer the ground of conflicting opinions. By this covenant we have learned to know each other better, hence also to one another justly and in many cases to appreciate and admire our most gifted and most zealous colleagues. Therefore who have come here or have been in these convocations may termed "messengers of peace." Therefore this confer-

ence outlived all others of this century among our people, it came to bring peace and not to bring war. It started peacefully with men of equality in theory, without any selfish ambition or self-glorification, purely to serve the holy cause of the Torah, of truth and righteousness, for God and Israel; and thus it could bring peace only.

This conference is also a covenant for mutual instruction and perfection—and *Shalom* signifies both peace and perfection; "we meet to learn and to teach, to observe and to do" the teachings of God's laws. However old, however wise and learned in the Law any person may be, he has always something to learn from others. Such is man, he remains a schoolboy all his life-time, and he learns most by his mental contact with many others. The wisest and most learned in the Law manifest their superiority over their less favored neighbors only therein, that they are most willing to learn and quickest to grasp the lessons imparted to them and while they learn most they also teach most, they pay back with interest the loan made. Learning and teaching simultaneously lead upward and onward to human perfection, to higher grades of spirituality, the most sensitive state of the conscience, and the most profound sympathies of love. This is the path of perfectionment according to the wisest teachers in Israel, as you, brethren and colleagues, well know, and I need not quote for you the requisite passages from our literature. Therefore again I salute all that came to the conference, to complete the magic circle of mental contact, as Messengers of *Shalom*, Messengers of the Most High, who seek and bring to others human perfection. This capacity of perfectibility being inherent in man only and no other known or imagined creature—according to a Talmudical maxim man is therefore superior to the angels—it must be a special gift of grace implanted by the Creator in the human being; hence all who cultivate this God given superiority of man, all who assist others to do likewise, are direct messengers of the all-good Father to his well-beloved children, direct messengers from the King of kings, the Holy One, blessed be He.

So much for my old fashioned salutation to the members of this conference. The doctrine of perfectibility as an innate capacity of man, is eminently Jewish. It is evidenced in the progressive

culture and civilization among the nations and the ever coming nearer of persons to truth and righteousness as the human family grows older and wiser. I rendered the term *Malach*, "messenger" and not angel which it also signifies, because I do not think that we are all angels — I for my part would never claim such distinction—but I consider and respect all who are honest workers in the ideal cause of humanity, all messengers of peace and perfectionment, "Messengers of the Most High." It is certainly an ideal cause, the mission of Israel, and the mission of its religion to Israel, which brought you hither from all parts of the land. Therefore, *Shalom alechem*, "Peace and perfection to all of you!"

THE HISTORY AND THE MISSION.

The Central Conference of American Rabbis has a history and makes history; therefore it evidently has a mission in the plan of Providence. Its very existence is a marvel in the modern history of Judaism. There never existed, certainly not in this or the previous century, a Rabbinical organization like this with a membership outnumbering that of the Men of the Great Synod to which tradition gives one hundred and twenty men. Nor has any Rabbinical conference or synod during these centuries lived a decade, and with no protestors and no dissenters, as did this conference. The causes of this phenomenon also are natural, some of which are these:

1. This conference was organized by men of national conceptions, without local prejudices, without sectionalism, also without selfish ambition or private interests. It was the sacred cause exclusively which prompted them to do the work. They called upon all whom it might concern, and most all responded favorably at once. This accounts for the mystery of numbers in this body.

2. It was also practical in its start. We had in this country a large number of preachers in the synagogues and temples whose titles were high sounding enough, such as reverend, doctor, rabbi and were like, and none could tell with any degree of certainty, whether the titles were assumed or conferred upon their bearers by those authorities. None could claim the right to examine the proper of those gentlemen, and the literary productions proving

academic eminence, as the word of God in the time of the prophet Samuel, were quite rare at that time. It was surmised, however, that not all that could write felt the inclination or had the opportunity to do it; and furthermore that there are a respectable number of autodidacts here and abroad who acquired quite a respectable scholarship in their own way. So the call went forth from Detroit to all men in office at that time, to join the conference association before the next coming Passover, to be elected members of the body, and many did, and only after that *Pesach* the conditions of admission still in the law of this body were enforced, and are in force yet. This is the practical cause of our rapid growth right from the beginning. This had the effect of wiping out the petty jealousies—if any existed—between the older men in office and the graduates of the Hebrew Union College; and in course of time it proved, that there was more talent and learning and good will among the less known and less celebrated colleagues than was expected generally.

3. This Central Conference started out with a charity clause, as is specifically Jewish. This pleased and attracted a number of colleagues that looked with indifference upon this organization, as was said in Talmudical times: "What benefit are those rabbis to us?" It laid down in its organic laws the stipulation, that half of this body's income shall go to the special fund, to assist disabled colleagues. This was as eminently new as it was eminently just and charitable.

So much for the start of this body and its stately number. Its durability, progress, and growth in influence and authority are sequences of different premises. Some of these we may mention:

1. This body started into existence with a bold, uncompromising and frankly outspoken principle, and, without wavering at any time, without holding out any bait or offering any compromise to the undecided outsider, steadfastly adhered to it. Ours is the purely historical principle of Judaism with its progressive and reforming spirit, was the announcement first and last; we are the successors of all Rabbinical conferences and synods of the nineteenth century, or, perhaps, of the post-Mendelssohnian age, the latest link of that chain; we only continue the work in harmony with the spirit of this age and this country, as the preserva-

tion and promulgation of our sacred inheritance demand it to the best of our knowledge and judgment. We want no associates that have not arrived at this standpoint, whoever is not for us, can not be with us. Such was the original proclamation, and to it did you cling faithfully and immutably. No ogling with the orthodoxy of any denomination, also no outcry of heresy against men and scholars of other convictions—was the starting idea, and remained the efficient cause in all your decisions to this day, as is abundantly evident from all publications of this conference. This appreciation of the spirit of history and of this age and this country, this frank and free announcement of it, and this consistency in the unexceptional adherence to it, commanded the respect of the community, inspired confidence and established the body's authority, and what is, perhaps, more important, it preserved this body intact, steadily augmented its numbers, and produced for it the attachment and loyalty which is the pride of our conference.

2. Another cause of the longevity of this conference is, that it never assumed any but an advisory authority. No inquisitory, no hierarchical, no commendatory authority at all was ever claimed or exercised by this body. It never commanded, hence it was never disobeyed; it advised its members and their congregations, and many did listen to it. No cause of dissolution was in the body, none could be carried into it from abroad, therefore it lives yet, and always did live and act in peace and harmony, with the good-will and good wishes of all.

THE PERMANENCE OF THIS CONFERENCE.

The experience of the past is a proper searchlight by which we may look into the future. This entitles us to the assertion that this conference is no ephemeral institution, as were nearly all preceding conferences. The Central Conference of American Rabbis has outgrown the transient state of experiments, and is now a permanent body, to it is coming and flourishing well, as it will adhere faithfully to its starting principles. Its numbers will steadily increase, at least in number, and those of the annual graduates from the Hebrew Union College and those coming to us from foreign colleges or seminaries will become standing. Its authority as the advisory body of the American Israel and the representatives of its spiritual work will

grow and spread abroad more and more with every passing year, and no opposition from any quarter will ever be able to cope with it. Entering now upon the tenth year of its existence, the Central Conference declares its permanence and starts as such upon the long career of its future.

There is one more corner-stone upon which this permanence is based, one as unique in history as the conference itself. This body has \$3,300 in its treasury, half of which belongs to the superannuated fund. It never occurred that a Rabbinical conference had a treasury. None did, none could take care of the poor, and so they could not grow up to a state of permanence. We did and succeeded without subventions or donations at all, and merely by adherence to our fundamental policy will perfect this institution also, and in a few short years. All we have to do is to be loyal to our conference, God will do the rest.

Another security for the permanence of this conference is the fact that it has no opposition; it is the only Rabbinical representative body of this Western Hemisphere; and there is no prospect of organizing such an opposition in our country or on our continent. For this body represents the progressive element in Judaism, and this is the very element to which belongs the future, not only in Judaism, and certainly no less in Judaism than in the seventy-five millions of inhabitants of this country. This country is the main wheel of progress and reform. It rolls on and on without effective resistance, and crushes all under its own weight, all men and things in its way. None can resist, none retard its onward motion. The Jew as the history of the past fifty years proves, with all his conservative tendencies, his loyalty to the past, and his tenacious adherence to the customs and observances of the fathers, could no more than other people resist the onward march of the genius of this country. The Jew no less than others wrote upon the door-post of his home, "This shall be my resting place forever and aye, here will I dwell, for I have chosen it;" and here he stands in that mighty stream of onward rushing humanity, and forward and onward he must hurry or be crushed under the heels of the hurried multitude. If the reform had not rescued the kernel of Judaism as it did, little would have been left of it besides the memory. Retrogression is impossible here, you go forward or downward. None will presume that the American spirit will go to sleep or change its

course; hence in American Judaism the future is ours who are the representatives of progress and reform; and this secures the permanence of this conference. The most tangible proof that might be offered in this connection is the Jewish denominational press in this country. Nine-tenths of all our public organs in English, German or French are to-day reform, forty-four years ago we had only one such publication in this country or rather as far as the English language was spoken. The future is ours.

The conference has done some good work in the ten conventions of its nine experimental years.

It has united the teachers and expounders of American Judaism in a covenant of peace after years of unpleasant controversies.

It has brought uniformity into the American Synagog all over the land by its liturgical publications, americanized and popularized the divine worship by the preponderance of the English over the Hebrew, and harmonized the divine worship with the prevailing popular beliefs.

It has laid down in the various numbers of its "Year Book" in resolution, papers and lectures, clear and distinct definitions of the criteria, which distinguish the American standpoint from that of the old school; especially by the declarations, that legalism is not Judaism, and the Talmud is not the final authority to us in matters of religion; then by the abolition of circumcision for adult proselytes; the omission from the liturgy of all prayers for the return of the Israelites to Palastine, the coming of a Messiah and the corporeal resurrection from death, together with all the outcries of woe and lamentation over persecution and hatred under which Israel suffers and groans.

It laid particular stress upon the mission of Israel among the nations as the covenant people, the special messenger of the Father of all to all his children; and proclaimed the purely historical and rational standpoint of American Judaism, supported by documentary evidence, that Judaism consists of those truisms which were true in all lands and all periods of history.

It represented Judaism honorably and in a manner to inspire reverence in all cities where its sessions were held, and especially in the spectacle of Religions in Chicago in 1893, and last year in the city

of Montreal, as is testified to by the minutes in the Year Book and a letter from the Queen of England to the Conference of American Rabbis.

It has also done an amount of good to the individual members. It has strengthened the authority of each by the dignity of the whole body. Every one learned from all, and all learned to respect every one as a co-operator in the great cause of religion, humanity, education and enlightenment.

The benefit of all this work comes home with manifold blessing to our congregations, to our co-religionists here and abroad, and to our beloved country, with which this conference has in common with the spirit of progress, the democratic freedom and the fraternization of the human family.

It must be admitted that this conference did good work in the experimental years of its existence, and it cannot be doubted that it will do much more good work in its years of permanence which we now begin. Besides the practical work which this conference always did, it will have to do literary work in its state of permanency. The beginning is to be made in this convention by your committees on encyclopedias, the ethics of Judaism, the catechism, with papers lying over from last year on the theology of the new prayer book, the messianic doctrine, together with the papers, lecture and sermon given out for this session by your executive committee. There exists a lamentable indifference in the American Rabbinate to our own literature, which the conference, it seems to me, has the duty to counteract by all fair and efficient means at its command. I am too old and too busy an individual to invent and propose such means, and can only appeal to the wisdom of this body to suggest such means which might remedy this evil. It appears evident to my mind that the Judaism which all of you love and teach sinks down to a momentary philosophy or sociology of the day in the same ratio as we neglect our own religious, historical and philosophical literatures; or it will become an individual something—not indeed Judaism—of this and that practitioner. Historical Judaism must be drawn from our entire literature. The so-called orthodox Rabbi knows all he needs if he knows the Rabbinical code, the Schulchan Aruch; men and scholars standing upon

the historical standpoint must know the historical standpoints, and this knowledge can be acquired only from our literature of all historical times and periods.

Before I close, permit me to reiterate my old problem, to lay before the world a clear and comprehensive statement of the principles of Judaism—call them dogmas, principles, doctrines, precepts, or by any other name—but let the world know clearly and distinctly what is the substance of Judaism, what are its criteria of distinction from other religious systems, and what is the scientific, philosophic or documentary evidence upon which these principles rest. It seems to me that we have done so much negative work that we might be able now to advance the positive of which all that is the negative. It seems to me that many of us preach and teach zealously and claim all excellencies for time-honored Judaism without the ability to form a clear conception of what that most revered Judaism is. If the correct definition cannot be written on one sheet of paper, let us write it on twenty or more. If one man cannot do it justice, let many men try, let a committee do it, and many more, say the whole conference criticize it, until it meets with the approbation and consent of all. But let us no longer stand before the world as a denomination without principles, when in fact every Jew of earnest thought knows well what Judaism is, although he may not be able to define it in clear and intelligible terms. If we are teachers in Israel, as we all claim to be; if we are the only representative body of American Judaism, let us define it for him and for the world, "And let not the congregation of Israel be like sheep that have no pastor." As said, I am too old and too busy a man to do that which I want you to do, who are young and strong and have many years of life yet before you.

I am done, because my speech is growing too long. Thanking you kindly for the honor conferred upon me to preside again over this august body of chosen men in Israel, and assuring you of my profound regard and respect individually and collectively for the protective wisdom of the American synagogue, I, by the authority vested in me hereby and herewith declare opened in due form this tenth convention of the Central Conference of American Rabbis.

On motion of Dr. D. Philipson the address was received, and referred to a committee of three.

The chair appointed the following committee on the address:

Drs. D. Philipson, K. Kohler, and M. Mielziner.

Dr. Berkowitz announced the order of proceedings for the morning's sessions.

Dr. J. Voorsanger closed the proceedings with a benediction.

WEDNESDAY—JULY 6, 1898.

The first business session was opened at 9:15 A. M., with President I. M. Wise in the chair.

The invocation was given by Rabbi David Marx, of Atlanta, Ga.

The roll call showed that the following thirty-seven members of the Conference were in attendance:

Israel Aaron, of Buffalo; Henry Berkowitz and William Loewenberg, of Philadelphia; Henry Cohen, of Galveston; I. M. Wise, M. Mielziner, D. Philipson and G. Deutsch, of Cincinnati; Samuel Greenfield and L. Wintner, of Brooklyn; A. Guttmacher, Wm. Rose-nau, T. Schanfarber and A. Kaiser, of Baltimore; S. Hecht, of Milwaukee; Max Heller, of New Orleans; K. Kohler, M. H. Harris, Wm. Sparger, Rudolph Grossmann, J. Mandel, Jos. Silverman and S. H. Sonnenschein, of New York; Joseph Leucht, of Newark, N. J.; Alex. Lyons and M. Schlessinger, of Albany, N. Y.; I. E. Marcuson, of Macon, Ga.; David Marx, of Atlanta, Ga.; M. Newfield, of Birmingham, Ala.; Isidore Rosenthal, of Lancaster, Pa.; Harry Mayer, of Little Rock, Ark.; Marcus Salzman, of Wilkesbarre, Pa.; M. G. Solomon, of Los Angeles, Cal.; L. Stern, of Washington, D. C.; Joseph Stolz, of Chicago; H. Veld, of Montreal; Jacob Voorsanger, of San Francisco, Cal.; Harry Weiss, of Waco, Texas; J. Krauskopf, of Philadelphia, Pa.

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The invocation was given by Rabbi David Marx, of Atlanta, Ga.

The roll call showed that the following thirty-seven members of the Conference were in attendance:

Israel Aaron, of Buffalo; Henry Berkowitz and William Loewenberg, of Philadelphia; Henry Cohen, of Galveston; I. M. Wise, M. Mielziner, D. Philipson and G. Deutsch, of Cincinnati; Samuel Greenfield and L. Wintner, of Brooklyn; A. Guttmacher, Wm. Rosenau, T. Schanfarber and A. Kaiser, of Baltimore; S. Hecht, of Milwaukee; Max Heller, of New Orleans; K. Kohler, M. H. Harris, Wm. Sparger, Rudolph Grossmann, J. Mandel, Jos. Silverman and S. H. Sonneschein, of New York; Joseph Leucht, of Newark, N. J.; Alex. Lyons and M. Schlessinger, of Albany, N. Y.; I. E. Marcuson, of Macon, Ga.; David Marx, of Atlanta, Ga.; M. Newfield, of Birmingham, Ala.; Isidore Rosenthal, of Lancaster, Pa.; Harry Mayer, of Little Rock, Ark.; Marcus Salzman, of Wilkesbarre, Pa.; M. G. Solomon, of Los Angeles, Cal.; L. Stern, of Washington, D. C.; Joseph Stolz, of Chicago; H. Veld, of Montreal; Jacob Voorsanger, of San Francisco, Cal.; Harry Weiss, of Waco, Texas; J. Krauskopf, of Philadelphia, Pa.

In the absence of Rabbi Charles S. Levi, the Secretary of the Conference, Rabbi Veld was appointed recording secretary, and Rabbi S. Greenfield, assistant secretary.

A communication from Dr. D. Davidson, of New York, was read, and on motion was received.

Dr. M. H. Harris moved that the letter be laid on the table until such time as the author can attend the Conference and explain it.

Rabbi Joseph Leucht offered as a substitute that the letter be referred to a committee of three. Carried.

The chair appointed Brothers J. Voorsanger, M. H. Harris, and D. Marx as the committee.

Letters and messages of apology and regret were read from I. L. Leucht, of New Orleans, La.; I. Grossmann, of Detroit, Mich.; E. N. Calisch, of Richmond, Va.

The following report of the secretary of the Conference was read:

Annual Report of the Secretary of the Executive Committee.

To the Hon. the President, Officers and Members of the Central Conference of American Rabbis.

GENTLEMEN:—For the first time in nine years I am absent from the post of duty as Recording Secretary with which responsible office you have honored your humble servant for eight years. I trust you will excuse this unavoidable absence and receive this annual report as an evidence of the faithfulness and the earnest endeavor with which the trust so generously reposed in me has ever been discharged.

As required by the Constitution, I present to your worthy consideration an abstract of the Proceedings of the Executive Committee of the Conference for the year July 1897-1898.

The Executive Board held five sessions during the year as follows: the Montreal, three in Cincinnati and one in Atlantic City.

One

At these meetings all the business entrusted to the Executives by the Conference as well as all new business arising during the year was closely considered and resulted in the following actions:

Rabbi I. S. Moses, of Chicago, was re-elected Agent of the Conference for the year July 1897-98 on the following conditions:

1. He shall receive twenty per cent of the gross receipts accruing from the sales of all publications and shall pay all expenses for handling the books.

2. He shall, through the Chairman of the Publication Committee, pay over to the Executive Board at the end of every month, all moneys received excepting \$200.00 as a reserve fund for immediate expenses, and shall submit monthly statements of all transactions including cash receipts, disbursements, sales and inventory of Stock.

3. He shall furnish bond for \$3,000.

Dr. Joseph Silverman was delegated to negotiate on behalf of the Executive Board, with the Society of American Cantors, regarding the transfer to the Conference of the proprietary rights of the Union Hymnal.

In response to the Congratulatory letter to Queen Victoria on the occasion of her diamond jubilee, which was sent by the Conference at its annual session in Montreal, July 6-10, 1897, the following acknowledgement was received and ordered filed in the Archives of the Conference:

FOREIGN OFFICE.
October 13, 1897.

SIR:—I am commanded by the Queen, my sovereign, to express to the Central Conference of American Rabbis Her Majesty's sincere thanks for their congratulations and good wishes on the occasion of the sixtieth anniversary of Her Majesty's accession to the throne. I am, sir, your most obedient, humble servant,
SALISBURY.

To Charles S. Levi, Esq., Secretary of the Central Conference of American Rabbis, Cincinnati, United States of America.

The Publication Committee and the Agent sent in nine statements which were passed upon by the Executive Committee.

The moneys sent in by the Agent are as follows:

1897. September statement.....	\$1,762 38
" October	498 88
" November	198 92
" December	440 47
1898. January	95 10
" February	70 18
" March	176 49 and 36 00
" April	510 75
" May	89 85-\$3,843 02
Total	<u>\$3,879 02</u>

The publication of the third edition of the U. P. B., Volumes I. and II, 2000 copies of each, was authorized by the Executive Board. Five hundred copies of the Year Book, 1897-98, and 500 extra copies of the Paper on Funeral Agenda were printed and distributed.

The price of the Sermon Book of the Conference to Rev. Korn was fixed at seventy-five cents for bound copies and fifty cents for unbound copies.

Three copies of the Sermon Book were donated to the H. U. C. Library.

Commissions amounting to \$607.03 were paid to I. S. Moses, Agent of the Conference.

Other disbursements amounting to \$1,013.04 were ordered paid per vouchers.

Three hundred and twenty-five dollars were drawn from the minister's fund, of which amount \$200 were given as a loan, \$75 and \$50 as donations.

Eight members were suspended for non-payment of dues.

One member was dropped from the list and two resigned.

Twelve applications for membership were received.

The total enrollment of members including those eight temporarily suspended and exclusive of the twelve applying for membership is one hundred and thirty, of whom three are honorary members.

is one books of the Conference were insured for \$3,000 for one year, at the rate of \$12 per annum.

at the 5-9, was determined upon as the time for holding the Ninth Annual Convocation in Atlantic City, and the following program was drawn up:

TUESDAY, JULY 5TH, 8 P. M.—OPENING Session.

Music.

Prayer. Rabbi A. Gutmacher, Baltimore.

Address of Welcome. Dr. Henry Berkowitz, Philadelphia.

Response by the Second Vice-President, Dr. Jos. Silverman, New York City.

Annual Address of President of the Conference, Rev. Dr. Isaac M. Wise, Cincinnati.

Music.

Appointment of Committees.

Benediction, Dr. J. Voorsanger, San Francisco.

WEDNESDAY, JULY 6TH, 11:30 A. M.—Business Session.

Prayer. Rabbi David Marx, of Atlanta, Ga.

Reports of Secretary, Treasurer, and Committees on Publication, Union Hymnal, Jewish Encyclopedia, Jewish Ethics, "Uniform Laws of Marriage and Divorce," "Manual of Religious Instruction."

Offering of Resolutions.

11:30 to 3 P. M.

Recess.

3 to 6 P. M.

Prayer. Dr. Rudolph Grossmann, New York City.

Paper, "Theology of the Union Prayer Book," Rabbi Max Heller, New Orleans.

Discussion led by Rabbis A. Lyons, Albany, and M. Newfield, Birmingham, Ala.

Paper, "The Messianic Idea in Judaism," Dr. S. Sale, St. Louis.

Discussion led by Drs. M. Schlesinger, Albany, and G. Deutch, Cincinnati.

THURSDAY, JULY 7TH, 9 A. M.

Prayer. Rabbi Harry H. Mayer, Little Rock.

Reports of Committees on "President's Annual Message," "Funeral Agenda."

Resolutions.

10 to 11:30 A. M.

Paper, "Attitude of the Congregation to Non-Members," Rabbi Wm. Rosenau, Baltimore.

Discussion led by Drs. S. Hecht, Milwaukee, and H. Berkowitz, Philadelphia.

11:30 to 3 P. M.

Recess.

3 to 4 P. M.—BUSINESS SESSION.

Prayer, Rabbi Harry Weiss, Waco, Texas.

Appointment of Committees on "Nomination of Officers," "Resolution of Thanks."

Reports of "Auditing Committee," "Committee on Resolutions."

New Business.

4 to 6 P. M.

Paper, "How Can We Enlist the Co-operation of Young Men with our Congregations?" Dr. Jos. Krauskopf, Philadelphia.

Discussion led by Rabbis S. Shulman, Kansas City; Frederick Cohen, Ft. Wayne.

FRIDAY, JULY 8TH, 9 A. M.—BUSINESS SESSION.

Prayer, Rabbi M. G. Solomon, Los Angeles.

Unfinished Business.

Reports of Standing Committees.

Announcements.

10 to 11:30 A. M.

Paper, "Revival of the Succoth Celebration." Dr. M. H. Harris, N. Y.

Discussion led by Rabbis I. Aaron, Buffalo, and S. Greenfield, Brooklyn.

11:30 to 3 P. M.

Recess.

3 to 4:30 P. M.—BUSINESS SESSION.

Prayer, Rabbi I. E. Marcuson, Macon, Ga.
Election of Officers.Selection of Place of Meeting for Tenth Annual Conference.
Announcement of all Committees.

8 P. M.—SABBATH SERVICES.

Conference Lecture, Dr. K. Kohler, N. Y.

Reading Resolutions of Thanks.

Closing Words and Benediction, Dr. M. Mielziner, Cincinnati.

SATURDAY, JULY 9TH, 10 A. M.—SABBATH MORNING SERVICES.

Conference Sermon, Dr. Jos. Silverman, N. Y.

With a fervent prayer for the success of your deliberations which may redound to the glory of God and Israel and with assurance of profound esteem for your honorable body, I beg to subscribe myself
Your obedient servant.

CHARLES S. LEVI,

Recording Secretary.

On motion the report was ordered to be received and referred to the Auditing Committee to be appointed during the present conference.

RECEIVED FROM PUBLICATION COMMITTEE:

1897 July 14	\$500 00
" October 28	762 88
" November 5	498 88
1898 January 15	689 89
" April 15	165 28
" April 26	176 49
" June 11	546 75
" June 22	89 95

Total receipts from Publication Committee..... \$8,379 12

INTERESTS.

1898. January 25, on \$500.00 at 6%	\$ 15 00
" May 16, on \$605.61 at 6%	18 16

Total receipts of Interest..... \$ 88 16

Grand total of receipts during the year from
all sources..... \$4,106 06

DISBURSEMENTS.

July 4, 1897. To Dr. J. Silverman, returned excess of payment	\$ 5 00
September 1, 1897. To Janitor services at Montreal	10 00
September 14, 1897. To Postage and Stationery	2 86
September 14, 1897. To 300 Bill heads	1 50
September 16, 1897. To Rabbi Levi for Postage	5 00
September 23, 1897. To Rabbi I. S. Moses, commission	156 77
October 23, 1897. To Fund for Superannuated Ministers, after deducting commission of \$156.77	302 80
November 5, 1897. Fund for Superannuated Ministers, one-half of \$498.88	249 44
November 5, 1897. To Fanny Englander, Stenographer	4 20
November 5, 1897. To May & Kreidler, Printing Cir- culars, &c.	4 60
December 7, 1897. To Treasurer, Postage and Stationery	1 75
January 15, 1898. To Fund for Superannuated Ministers, one-half of \$630.89	319 70

January 15, 1898. To Rabbi I. S. Moses, commission, one-half of \$127.87	63 94
January 15, 1898. To Bradner Smith & Co., for paper, one-half of \$315.23	157 61
January 15, 1898. To Bloch & Co., one-half of \$6.50	3 25
March 31, 1898. To Treasurer, for Postage, Stationery, etc.	2 48
April 15, 1898. To Fund for Superannuated Ministers, one-half of \$165.28	82 64
April 15, 1898. To Rabbi I. S. Moses, commission, one- half of \$33.06	16 53
April 26, 1898. To Fund for Superannuated Ministers, one-half of \$176.49	88 24
April 26, 1898. To Rabbi I. S. Moses, commission, one- half of \$35.30	17 65
April 26, 1898. To J. M. Wile, Insurance, one-half of \$12.00	6 00
April 26, 1898. To Toby Rubovits, for printing U. P. Book, one-half of \$137.50	68 75
April 26, 1898. To Brock & Rankin, binding U. P. Books, one-half of \$271.10	135 55
June 11, 1898. To Fund for Superannuated Ministers, one-half of \$546.75	273 38
June 11, 1898. To Rabbi I. S. Moses, commission on \$278.88	54 67
June 22, 1898. To Fund for Superannuated Ministers, one-half of \$89.95	44 98
June 22, 1898. To Rabbi I. S. Moses, commission on \$44.98	8 99
June 30, 1898. To Treasurer, Postage & Stationery to date	1 36

Total Disbursements.....\$2,089 64

RECAPITULATION.

Total Receipts	\$1,106 06
Total Disbursements	2,089 64
July 1, 1898, Balance on hand	\$2,016 42

CENTRAL CONFERENCE OF

Balance on hand July 1, 1897.....\$ 58 78
 Increase of General Fund after deducting \$315.00
 to be transferred to Fund for Superannuated
 Ministers 1842 84
 The amount of dues collected during the year exceeds by \$170.00
 that of last year.
 Dues remaining unpaid at this time, \$335.00, as against \$597.00
 at the last meeting.
 Of the money yet outstanding, I consider about 75% to be good
 and collectable.

FUND FOR SUPERANNUATED MINISTERS.

RECEIPTS.

1897.	July 1, Balance on hand	\$ 888 05
"	July 14, From Publication Committee ..	\$500 00
"	Oct. 28, " " " " " "	802 80
"	Nov. 5, " " " " " "	249 44
1898.	Jan. 15, " " " " " "	319 69
"	April 15, " " " " " "	82 64
"	April 26, " " " " " "	88 24
"	June 11, " " " " " "	278 88
"	June 22, " " " " " "	44 98

Total receipts from Publication Committee, \$1,861 17

INTERESTS.

1897.	November 15, Interest on \$500.00 at 7% ..	\$ 17 50
1898.	January 20, Interest on \$500.00 at 6%	15 00
"	May 16, Interest on \$500.00 at 6%	15 00

Total receipt of Interest.....\$ 47 50

Total of Receipts for the year.....\$2,776 72

DISBURSEMENTS.

1897.	To Donation	25 00
July 6, 1897.	To Loan	200 00
September 7, 1897.	To Loan	200 00
September 16, 1897.	To Donation,	75 00
September 5, 1897.	To Rabbi Moses, Commission.....	126 71

AMERICAN RABBIS.

November 5, 1897.	To Leo Wise & Co., for Advertising.	\$ 52 05
November 5, 1897.	To Brock & Rankin, Printing, Binding, etc	190 06
November 5, 1897.	To Bloch & Newman, for Advertising.	4 20
January 15, 1898.	To Rev. W. F. Jesselson, Donation ..	50 00
January 15, 1898.	To Rabbi Moses, Commission	68 98
January 15, 1898.	To Bradner Smith & Co.	157 62
January 15, 1898.	To Bloch Publishing Co.	3 25
April 15, 1898.	To Rabbi Moses, Commission	16 53
April 26, 1898.	To Rabbi Moses, Commission	17 65
April 26, 1898.	To Jos. M. Wile, Insurance	6 00
April 26, 1898.	To Toby Rubovits, Binding, etc	68 75
April 26, 1898.	To Brock & Rankin, Printing U. P.	

Books	185 55	
June 11, 1898.	To Rabbi Moses, Commission	54 68
June 22, 1898.	To Rabbi Moses, Commission	8 98

Total Disbursements.....\$1,256 56

RECAPITULATION.

Total Receipts	\$2,776 72
Total Disbursements	1,256 56

July 1, 1898, Balance on hand

July 1, 1897, Balance on hand.....\$1,520 16

Increase of Fund, exclusive of \$315.00 to be added to it
 from the General Fund..... 652 11

INVESTMENT OF FUNDS.

The \$2,016.42, forming the assets of the General Fund are invested as follows:

On first Mortgage at 6% since January 20, 1898	\$ 500 00
On first Mortgage at 6% since May 3, 1898	605 61
On Call at 5% since February 1, 1898	400 00
On Call at 5% since March 1, 1898	150 00
On Call at 5% since June 24, 1898	300 00
Cash on hand	60 81

Total.....\$2,016 42

The \$1,520.16, constituting the assets of the Fund for Superannuated Ministers, is invested as follows:

On first Mortgage at 6% since May 1, 1898.....	\$ 500 00
On first Mortgage at 6% since January 20, 1898.....	500 00
On Call at 5% since March 1, 1898.....	250 00
On first Mortgage at 6% since June 17, 1898.....	200 00
Cash on hand	70 16

Total.....\$1,520 16

I am glad to present this report, showing so gratifying a condition of the Conference, bidding fair to realize in the near future the ambitious plans and projects, that inspired the founder of this body an organization aiming at the improvement of the spiritual condition of mankind, yet practical enough to have a care also of the material wants.

Thanking you again for your confidence reposed in me,

I am, dear brethren,

Yours Faithfully,

S. HECHT,

Treasurer.

On motion the report was referred to the Auditing Committee.

Dr. J. Stolz, chairman of the Publication Committee presented

The Report of Publication Committee.

ATLANTIC CITY, July 6, 1898.

To the Honorable President and Members of the Central Conference of American Rabbis :

The Publication Committee entrusted with the printing and handling of the publications of the Central Conference exclusive of the year-book begs leave to report as follows for the year beginning July 1897 and ending June 30, 1898.

In compliance with the resolution of the Executive Committee, Rabbi Isaac S. Moses was re-appointed agent of the Conference for one year to attend to all the details connected with the publication and sale of the Union Prayer-book and Sermon-book, receiving as

compensation 20 per cent of the gross receipts, out of which commission he was to pay all expenses incurred by him in the handling and sale of the books. He was to submit to the Executive Committee at the beginning of each month a complete report of the sales and cash receipts of the preceding month, transmit to the President all moneys received by him during the time excepting \$200 which was to be kept on hand as a contingent fund: and his commission and all bills not chargeable to him were to be paid by the Treasurer upon vouchers duly signed by the President and Secretary. This mode of procedure was closely and strictly followed from and after October 1. Your Publication Committee has therefore only sales and receipts to report and refers you for disbursements to the report of the Treasurer.

No new publications were issued during the past year. It was necessary however to print a fourth edition of 2,000 copies each of vol. I. and II. of the Prayer-book. 500 copies of vol. I. and 1,500 copies of vol. II. were bound in cloth. The expense incurred was \$790.87, viz: \$315.23 for paper, \$137.50 for printing, \$338.14 for binding. The cost per volume for printing and binding was 23 cents.

The largest congregations of the land being now supplied with their prayer-books it is naturally to be expected that the sales decrease from year to year. Nevertheless 3,834 copies were sold during the past year, viz: 2,086 copies of vol. I., i. e. cloth 1,426, leather 508, morocco 74, extra morocco 33, unbound 45, and 1,748 copies of vol. II., i. e. cloth 862, leather 644, morocco 54, extra morocco 38, unbound 150.

Since the last report the book has been adopted by the following eight congregations:

Binghamton,	N. Y.
Butte,	Montana.
Wheeling,	West Virginia.
Canton,	Mississippi.
Waco,	Texas.
Huntsville,	Alabama.
Albuquerque,	New Mexico.
Dallas,	Texas.

One hundred and twenty-three congregations now use the Union Prayer Book without our request, solicitation and demand. 35,294 copies have been sold in less than four years. This is eloquent testimony to the need that called this book into existence, to the satisfactory manner in which this need has been met and to the craving that existed among the reform Jews of America, not so much for uniformity as for union. There can be no question but that the Union Prayer Book will strongly cement the American Jews and will blaze the way for greater spiritual achievements and conquests than would otherwise have been possible. It will, too, be a powerful factor towards making of the Conference a permanent institution.

We have also sold 81 copies of the Friday evening and Sabbath services. This edition is intended primarily for the use of children in Sabbath-Schools, but it might also be employed by congregations for the use of strangers coming to the house of worship. Costing but \$3.00 per dozen, neatly bound, the demand for this edition ought to be much larger.

We have likewise disposed of 116 copies of a bound reprint of the mourning services sold at \$3.00 per dozen. These can be conveniently carried to the house of mourning and the colleagues will find that it adds much to the impressiveness of the hour if every one present at the mourning services is provided with a book.

Through the assistance of distributors 627 copies of the sermon book have been disposed of. Though but 92 bound copies remain on hand, we still have in stock 950 unbound copies.

The total value of all these sales amounted to \$4,325.65. The cash receipts of the year were \$3,168.97, the balance on hand as per report of last year \$162.16, making a total of \$3,331.13. Of this sum the following disposition was made: \$2,948.68 were remitted to the Executive Committee, \$200.00 remain in the hands of the Agent as a contingent fund, \$160.04 were paid to the Agent as commission from July 1 to October 1, when the above mentioned arrangement went into effect, and \$22.41 were paid as expressage from July 1 to October 1. (This sum is charged on the books to the customers and when paid by them is a part of the cash proceeds of the Conference.)

We have outstanding accounts amounting to \$1,876.35, which is \$43.07 more than was due us six years ago. Accounts amounting to \$180.10 are bad, doubtful and in dispute.

We have on hand of vol. I., 1,455 unbound copies and 457 bound copies, viz: cloth 196, leather 81, morocco 113, extra morocco 67; and of vol. II., 350 unbound and 3,212 bound copies, viz: cloth 1216, leather 960, morocco 800, extra morocco 236; total, 3,669 bound, 1,805 unbound. We also have in stock 614 copies of Mourning services, 200 Sabbath services, 92 bound Sermon-books, 950 unbound. Minus the 20 per cent. discount and the 20 per cent. commission our stock may be inventoried at \$4,027.27. Our plates are worth to us \$1,150.

Our resources to-day are therefore \$7,073.52, aside from the \$3,948.68 remitted to the Executive Committee since June 30, 1897.

This is certainly an admirable showing and we are glad to express our thanks to our agent, Isaac S. Moses, for the faithful, economical and conscientious manner in which he has administered the trust we confided in him.

We subjoin a condensed financial statement and hand over to you the itemized report of the book-keeper together with his books. We accompany them with the urgent request that they be referred to the Auditing committee, who shall be empowered to call to their assistance the services of an expert accountant.

RECEIPTS.

Balance.....	\$ 162 16
Cash.....	3,168 97
	<hr/> \$3,331 13

DISBURSEMENTS.

To Executive Committee.....	\$2,948 68
Expressage (July-October).....	22 41
Commission (July-October).....	160 04
	<hr/>
	\$3,131 13
Contingent Fund in hands of Agent.....	200 00
	<hr/> \$3,331 13

ASSETS.

Stock on hand.....	\$4,027 27
Good outstanding accounts.....	1,696 25
Cash on hand.....	200 00
Plates.....	11 50
	<hr/> \$7,073 52

LIABILITIES.

Brock & Rankin.....	\$ 33 64
I. S. Moses, Commission.....	50 42
	<hr/> \$ 84 06
Total.....	<hr/> \$6,989 46

Respectfully submitted,

JOSEPH STOLZ, *Chairman.*

On motion of Dr. Kohler the report was received with thanks and ordered to be handed over to the auditing committee.

Dr. J. Silverman presented the report of the committee on Union Hymnal, together with his own report as delegate from the Conference to the Cantors Association of America, as follows:

To the Officers and Members of the Central Conference of American Rabbis:

BRETHREN:—Your special delegate, appointed to enter into negotiations with the Association of American Cantors, has the honor to report, that he has completed the task assigned to him and begs to present the following conclusions at which he has arrived. I have received the following detailed statement from the Association of American Cantors which is herewith made a preface to my report:

To the Honorable President and Members of the Central Conference of American Rabbis:

GENTLEMEN:—The Society of American Cantors begs to report that, pursuant to a resolution passed by your body at its session in Milwaukee, on July 10, 1896, your Editorial Committee transmitted to the Society the manuscript of hymn-texts as finally revised and adopted by the same, to be set to music. This the Society has done, and in further compliance with the same resolution, the book was published under the title of "Union Hymnal." Its sale and distribution began on the 24th of September 1897. In a little more than one month almost the entire first edition consisting of five thousand copies has been disposed of. From the statement annexed hereto, and which is submitted as part of this report, it will be seen that

4,663 copies of the hymnal have been distributed. Of this number 210 copies were given away to members of the Central Conference, to the press and to several individuals who were instrumental in introducing the hymnal; the balance of 4,453 copies was sold in quantities of from 1 to 850 copies. 369 copies are still on hand. The entire expense of printing, advertising and handling the book was \$2,013.53, of this the cost of plates, paper, printing and binding was \$1,765.85, and the money expended for circulars, advertising, advance sheets, bill-heads, postal envelopes, packing, expressage and postage amounted to \$247.68. No charges are made by the Committee for the considerable personal expenses incurred by its members on behalf of the hymnal, nor for the work of repeatedly copying the manuscript of text and music, before it was finally accepted. The sales of the book amount to \$1,620.60. Of this amount \$133.35 is still outstanding, leaving an indebtedness of \$596.55, after having paid bills to the amount of \$1,416.98. Against this indebtedness the Society has \$70.57 cash in the treasury, \$133.35 outstanding and 369 copies of the hymnal at the wholesale price of thirty-five cents per copy, amounting to \$129.15. Additional assets consist of 218 plates @ \$2.05, amounting to \$446.90, which the Society is now prepared to hand over to the Central Conference of American Rabbis.

The sale of the first edition has been very gratifying. The book has already found a place in quite a number of the largest and most prominent congregations of the country, among them, Temple Emanuel, Temple Beth El, Rodeph Sholom and West End Synagogue, and the Sheltering and Guardian Asylum, of New York City, Beth Zion, of Buffalo, N. Y.; Beth Emeth, of Albany, N. Y.; Rodeph Sholom, and Beth Israel, of Philadelphia, Pa.; Oheb Sholom, of Baltimore, Md.; Congregation, Petersburg, Va.; Hand in Hand, N. Y.; Lancaster, Pa.; Temple Israel and Shaare Emeth, St. Louis, Mo.; B'nai Brith, Los Angeles, Cal.; Kansas City, Mo.; Little Rock, Arkansas; Bnai Israel, Natchez, Miss.; the Hebrew Orphan Asylums, of Philadelphia, Baltimore and Cleveland; Congregation, Columbus, O.; Temple Emanuel, Dallas, Texas; Sinai Congregation, New Orleans, La., Columbus, Miss., Stockton, California, and a number of smaller congregations. With a little exertion on the part of the members of the Conference every member of the Union of American Hebrew Congregations could be induced to adopt the hymnal.

The committee received many letters of congratulation on the success of the book, on its intrinsic value and general appearance, as also many assurances of the satisfaction it is giving, wherever it has been accorded a fair trial.

In conclusion the committee desires to express its appreciation of the confidence reposed in the same, and to indulge the hope, that this work, which it has endeavored to accomplish to the best of its ability, will meet with the satisfaction and the approval of the Central Conference of American Rabbis.

To this report and statement are also appended the following books and papers:

1. Copyright from the Librarian of Congress.
2. Order Book.
3. Cash Book.
4. Voucher Book.
5. Receipted bills and receipts (No. 1-14.)
6. Report of the Treasurer of Union Hymnal Publication Committee.
7. Report of the Secretary of Union Hymnal Publication Committee.
8. Report of the Shipper (Messrs. Wm. C. Popper & Co., of New York.)

Respectfully submitted on behalf of the

Society of American Cantors,

ALOIS KAISER,
WM. SPARGER,
WM. LOEWENBERG,
SOLOMON RAPPAPORT,
DAVID CAHN.

Your delegate has carefully examined the accounts of the Cantors' Association and found them to tally with their statement. It appears that the Cantors Association has faithfully carried out the work which it undertook. It has published and sold almost the entire first edition (of 5,000 copies) of the Union Hymnal and is now ready to turn over this valuable property, practically free from debt, to the Central Conference of American Rabbis. Therefore your delegate respectfully recommends:

1. That the thanks of this Central Conference of American Rabbis is due and is hereby extended to the Cantors Association.
2. That the Central Conference of American Rabbis, at once, assume the proprietary rights of the Union Hymnal.
3. That a committee be appointed to be known as the Union Hymnal Committee, which is to have charge of the sale, revision and future publication of the Union Hymnal.
4. That said committee shall consist of the Revs. A. Kaiser, Wm. Sparger and Wm. Lowenberg, and four Rabbis selected by the Central Conference of American Rabbis, or its president.
5. That said committee be charged to pay the remaining indebtedness on the Union Hymnal (as per report) from the future proceeds of the book.
6. That in view of the fact that many congregations have not yet adopted this Hymn Book, it is urged that the members of this Conference use their influence in inducing their respective congregation to introduce it.
7. That, whereas there are only a few copies of the Hymnal on hand, the Union Hymnal Committee be instructed to order 2,000 copies of the book at once.
8. That the committee is to pay no commissions at all, and appoint no agents outside of its own committee, without the sanction of the Executive Committee.

Respectfully submitted,

JOSEPH SILVERMAN,
Special Delegate.

On motion the report was received and taken up *seriatim*.

The first recommendation was adopted.

The second recommendation was adopted.

The third recommendation called forth a lengthy discussion in which Brothers Wise, Kohler, Kaiser and Heller participated.

The recommendation was eventually adopted.

The president entered his protest against the adoption of the third recommendation.

Dr. Voorsanger did not think it wise to enter the protest of the president.

On motion it was decided to adjourn, and that the first business in the afternoon should be the reconsideration of the vote on the third recommendation of the conference delegate on the Union Hymnal.

Recess was accordingly taken till 3 p. m.

AFTERNOON SESSION.

The Conference resumed at 3 p. m., with Vice-President J. Silberman in the chair.

Prayer was offered by Dr. R. Grossmann.

In consequence of the indisposition of the President, Dr. Wise, the reconsideration of the vote on the third recommendation of the Conference Delegate on the Union Hymnal, was postponed until Dr. Wise would be in attendance.

Dr. Deutsch now presented the report of the Committee on the publication of a Jewish Encyclopedia.

Report of the Committee on the Publication of a Jewish Encyclopedia.

To the President and the Members of the Central Conference of American Rabbis:

THE COMMITTEES WORK DURING THE PAST YEAR.

BRETHREN:—While your committee cannot report much progress in the momentous enterprise which you have entrusted to its care, it is with great satisfaction that we can profess our firm belief in the feasibility of the plan. The undersigned has entered into correspondence with some leading European scholars and other gentlemen interested in the spiritual development of Judaism, and

has found a great willingness to assist in the proposed work which, when completed, will contribute more to the scientific progress of Judaism than any other work undertaken during the last century and will give to your honorable body that standing in the theological world which it fully deserves. The reason that we have progressed no further will be explained later.

Of European scholars the following gentlemen have responded with unequivocal consent. I shall give their names in the order in which their letters reached me:

Prof. David Kaufmann, of the Rabbinical Seminary in Budapest: Philosophy of Religion.

Dr. A. Kaminka, Rabbi of Essek (Hungary): Literature of the Geonim.

Rev. Dr. I. Chotzner, of Montefiore College, Ramsgate.

Rev. Dr. M. Gaster, Chief Rabbi of the Spanish and Portuguese Congregation, London: Apocalyptic Literature and Jewish Folklore.

Rev. Dr. E. Landau, Rabbi in Weilburg, Germany: on Dogmatics. David Maggid, of St. Petersburg: Biographies of prominent Russian Jews.

Prof. Caimi in Corfu: On the History of the Jews in Greece. The article is already in my possession.

Rev. Dr. M. Kayserling, Chief Rabbi of Budapest: History of the Spanish and Portuguese Jews and Modern Jewish History in general. Dr. Kayserling further promised a list of headings for articles which he has been engaged in preparing for a number of years past.

Rev. Dr. H. Vogelstein, Rabbi in Koenigsberg, O. Pr. Germany: History of the Jews in Rome.

Theodore Reinach: History of the Jews in France. M. Reinach further promised to enlist a number of Jewish scholars in France in our cause.

Geheimrath Prof. Dr. Lazarus, of Berlin, promised to contribute philosophical articles as soon as his work on the Ethics of Judaism at present in press shall have been published.

Joseph Ezeziel, Fellow of the University of Bombay: On the Jews of India and Persia.

Prof. W. Hacher of Budapest: Medieval grammarians, Talmudical authorities, Tanaim Amoraim.

I mention also in this connection, that Mr. S. Sassoon, of Manchester, who has travelled considerably in Persia and whose house has representatives in that country, promised me to find some man who could write on the history and the present condition of the Jews in Persia. The same was promised me with regard to Egypt by Mr. H. Herzer, an official connected with the service of Egyptian railroads.

Co-operation has been promised by Dr. Adolf Neubauer, of the Bodleian Library, Oxford; Staatsrath Dr. Albert Harkavy, of St. Petersburg and Chief Rabbi D. Simonsen, of Copenhagen. The three last named gentlemen would not consent to serve as regular co-workers, but have agreed to write on special articles and assist us in enlisting the support of others.

With great regret I have to report that the following gentlemen have declined all participation because of advanced age, ill-health or pressing professional engagements, viz.: Prof. Steinschneider and Rabbi Maybaum, of Berlin, Dr. Schechter, of Cambridge, Israel Abrahams, of London and Solomon Buber, of Lemberg. The slow progress of the work was due to two causes: Your honorable body had not provided any means enabling us to engage an expert stenographer who could attend to the extensive correspondence incidental to such an enterprise. The health of the chairman of your committee has not been very strong during the last year and he could not in addition to his professional duties attend to this difficult work.

THE HISTORY OF SIMILAR ENDEAVORS.

Before entering upon the explanation of our intention, I wish to state briefly that the need of an encyclopedia which would contain information on all topics which are of interest to the student of Judaism is a long felt want. Jair Chaim Bacharach, died 1702, published a similar work of which however only the index has been preserved. My ancestor Jacob Eliezer, of Braunschweig, died 1729, has served a similar work under the title *אורח חיים* which is still in manuscript. Isaac Lampronti, of Ferrara, died 1756, has immortalized himself by the stupendous work *Pahad Jizhaq*. All these works however have been based more or less exclusively on a Talmudic standpoint so that e. g. Lampronti devoted 32 pages to an article headed "Chocolate," chiefly discussing the question of

the blessing to be said over this delicacy, while one would appeal in vain to his work for information on inspiration of Scripture, on biographical, bibliographical questions and the like.

Steinschneider and, if I mistake not, the late David Cassel, planned an encyclopedic presentation of Jewish Science which should come up to modern requirements. As far as I know, no further step towards its completion has been undertaken.

It would be unjust in this connection not to mention the excellent work of Hamburger, who single-handed undertook to write a biblical and talmudic encyclopedia and to which he in later supplements added articles of a wider range. While this work will receive that share of admiration which it amply deserves, it is far from being as complete as would be necessary in order to reach the level of similar works on Christian Theology.

THE OBJECT OF OUR WORK.

Entering now upon the discussion of our plan, I wish to state that it is the object of your committee to compile a work which shall serve as a standard work to any student who wishes to inform himself on any subject connected with Judaism, just as Wetzler and Welte serves the needs of the Catholic student, or Herzog and Piitt or McClintock fill the want of the Protestant student. In our work the student shall find everything that he would have to look for in a biblical encyclopedia, e. g. the classical work of Riehm, and in addition to this our encyclopedia should furnish the rabbinical views on the same topics. In an article on fasting, not only the biblical references should be found and perspicaciously arranged, but also the rabbinical doctrines of the Talmudic authorities down to the Kabbalists of the sixteenth and seventeenth centuries, e. g. de Vidas, Isaiah Horowitz, down to Jacob of Lissa, (died 1832) who in his will said that one could never fast too much, and to Akiba Eger, (died 1837) who recommended to his children to study rather a chapter of the Mishna on *Jahrzeit-day*, than to afflict their body with fasting.

In an article headed "Dog," the student should besides the biblical references find such facts as that in "Tobit," the dog appears as the faithful companion of man, and that in the Talmud the advice is given not to live in a place in which no dog is barking, that the dogs received their share in the "trepha," because they did not

molest the Israelites when they left Egypt, while on the other hand the injunction "Thou shalt not bring blood on thine house," is understood to include the keeping of a vicious dog.

The biographical part should not only contain the list of names found in the Bible and Talmud, but all names prominently connected with Jewish history, so that the student should receive information on Samuel ben Hophni, Juda Højug, Joseلمان von Rosheim, on Eisenmenger, G. B. de Rossi, on Phineas Horowitz, Franz Delitzsch, J. J. Silvester, Gabriel Riesser, Wolf Heidenheim, Herz Homberg and even on interesting apostates like the brothers Ratisbonne, M. G. Saphir and Paulus Cassel. The heading "Congregation," should inform the reader of the constitutional laws of the congregation as far as obtainable from Philo and Josephus down to the regulations made in our century. The heading "Hazan," should instruct the reader on the meaning of this word in Talmudic times, in mediæval times, when it became a substitute for the older "Sheliah Tsibbur," and when it was modernized into "cantor". It should include the duties of the office, the characteristics of the bearer of such a title and the prominent representatives of the profession. Similar information should be given on Rabbi, Dajjan, Landesrabbiner, Shtadlan, Hofjude, etc. A number of headings such as emancipation, political condition of the Jews, Jewish privileges, Schutzjude, Toleration, Ghetto, yellow badge, should guide the student to a proper understanding of these intricate topics. Headings like Preaching, Sermon, Derasha, Maggid, etc., should give a picture of everything pertaining to Jewish homiletics. Under the heading "Charity," charitable organizations, Hebra Qaddisha, the student would find information on the theory as well as on the practice of charity amongst the Jews.

The wide and little cultivated field of dogmatics should be worked so that subjects like atonement, eschatology in general, Messiah, resurrection, inspiration, tradition, authority of rabbinical literature, etc., should be treated in their development from the earliest to the latest writers so that Philo, Menachem Mendel Krochmal, Samson Raphael Hirsch and Zacharias Frankel should be equally presented in their views.

Jewish folklore, and the Social Life of the Jews, should be treated so that the reader be guided to the literature containing the desired

information and so that headings like Schlemiel, charms, witchcraft, Kindbettbrief, Schadchen, Marshalek, etc., would furnish information on particular points when sought.

THE COMMITTEE'S RECOMMENDATIONS.

In order to further the work your committee recommends that the following American scholars who are not members of the Central Conference of American Rabbis, be requested to lend their cooperation to our work: Dr. Cyrus Adler, of the Smithsonian Institute in Washington, Prof. Richard Gottheil, of Columbia College in New York, Rev. Dr. M. Jastrow, of Philadelphia and Prof. M. Jastrow, of Philadelphia. Besides, we request the presidents to add to our list such members of this body whose inclinations make them particularly adapted to this work. We further recommend that of foreign scholars who have expressed their willingness to co-operate with us, the following gentlemen be appointed as members of an Advisory Board: Professors Bacher and Kaufman and Rabbi Kayserling, of Budapest, Chief Rabbi Gaster, of London, Staatsrath Harkavy of St. Petersburg, and M. Reinach, President of the Société des Etudes Juives in Paris. These gentlemen shall be requested to aid us with their advice, to which end they shall receive a copy of all the proceedings of your committee and further to enlist efficient co-workers in our cause.

The committee further recommend the adoption of the following rules and regulations:

The encyclopedia shall be published in the English language. Articles however may be written in German, French or Hebrew and shall be carefully translated into English; the translation to be submitted, when desired, to the author for revision.

The transliteration of Hebrew words shall be uniform and to this end the committee shall write out a list which shall be printed on the front page of the work.

The work shall not exceed two volumes of the usual encyclopedia size. As a model in this respect we recommend: Holtzmann and Zoepffel, Encyclopedie fuer Theologie und Kirchenwesen.

Notes and references to literature shall be printed at the end of the articles.

Every author shall prepare an index of his own article so that the work of a general index be facilitated. As for living men, only

short biographies shall be inserted which shall contain a mere enumeration of biographical data and a list of their published works.

Illustrations are desirable and shall be inserted if possible.

Every article is to be signed by the author with his full name or his initials, and a list of contributors shall be printed on an opening page.

SUB-COMMITTEES.

We further recommend the formation of the following sub-committees:

1. Bible, including such articles as touch also on Talmudic topics, e. g. dietary laws.
2. Talmud. Names of men and places, bibliography, terminology and history of Talmudic times.
3. Apocryphical and Hellenistic Literature.
4. Cabbalistic and Mystical Literature.
5. History to be subdivided amongst special referees.

I. Judaism and its sects.

II. The Jews.

(a) Oldest times up to 1000 C. E. comprising Babylonia and Palestine.

(b) Medieval times up to 1500, exclusive of

(c) Spanish and Portuguese Jews.

(d) The period from 1500—1800.

(e) Nineteenth Century: Germany, Austria, Holland, Belgium, Denmark.

(f) France, Algeria and Tunis.

(g) England and her Colonies.

(h) Russia and Poland.

(i) Turkey, including Greece, Egypt and Arabia.

(j) Morocco, Persia and the rest of the Orient.

(k) America.

6. Philosophy and Dogmatics, not including biographies.

7. Ethics, Archaeology, Folk Lore, Social Life and Customs.

8. Practical Theology, to be subdivided amongst referees on the following topics:

(a) Instruction and Education.

(b) Congregations and other organizations.

(c) Devotional Literature.

(d) Homiletics.

(e) Charities.

(f) Missionary work, Apologetics, Polemics.

In conclusion we recommend that a sum not exceeding one hundred dollars (\$100), be devoted to the preparation of the work chiefly by correspondence with prospective co-workers; this sum to be appropriated by the Executive Board.

This report shall be printed separately before the appearance of the Year Book and sent to those who have already promised their participation, as also to prospective co-workers and to all others who wish to be informed of our work.

On motion the report was received.

It was further moved that the committee be given the power to enter into negotiations with a reputable publisher who would assume all the financial responsibilities.

An amendment was offered by Dr. Voorsanger to the effect that the report be adopted with the exception of the paragraph referring to finding a publishing house. Carried.

Dr. L. Wintner presented his report on "Uniform Laws of Marriage and Divorce."

On motion of Dr. Philipson the report was ordered to be recommended.

Rabbi Wm. Rosenau now read his paper on "The Attitude of the Congregation to Non-Members." [See Appendix A.]

After the reading and discussion of this paper the meeting adjourned.

THURSDAY MORNING—JULY 7, 1898.

The second day's proceedings were opened at 9:25 A. M., with President Wise in the chair.

Rabbi Harry H. Mayer offered prayer.

The minutes of the preceding day's session were read and approved.

President Wise in explaining his attitude on the Union Hymnal said:

"The committee submits for our acceptance a Hymn Book containing upward of 400 hymns. We do not want them. We have the 150 Psalms which are our inheritance, the inheritance of Israel. In taking foreign hymns we make Judaism nugatory. I am opposed any thing in the synagogue that is foreign to it." He denied that there was any resolution of the Conference to have such a hymn-book as has been brought before us. But it was decided to have new Chazonuth for our new Prayer Book. This work the Cantors did, and they did it well. Then the question of the Union Hymnal was broached. It simply provided that if at any time the Conference wished to adopt one, they could do so. But he was opposed to it as it was foreign to the synagogue spirit. We must not assume the authorship of it. When we reform, it is not towards Christianity, but towards the age before us, and not towards the age behind us.

Dr. Voorsanger said that at Milwaukee this Conference made itself responsible for the Hymnal.

Dr. Stolz explained that at Milwaukee permission was given to the Cantors to publish a Hymnal with the understanding, that if at any time the Conference wished to adopt it, it could do so.

Rev. A. Kaiser differed from this view.

Dr. Voorsanger further said that even on the assumption that Dr. Wise's protest was correct, it becomes a matter of public safety for this Conference to adopt a Hymnal and to appoint an editorial committee to revise and correct the hymnal, and then publish it.

Recommendation No. 3 was then adopted.

Recommendation No. 4 was adopted.

Recommendation No. 5 was amended so as to read "expenses per report," and adopted.

Recommendations 6 and 7 adopted.

Recommendation No. 8 was adopted with addition of revising a third edition.

Recommendation No. 9 was discussed as follows:

Dr. Hecht wished to know whether the Hymnal should not be published by the Conference Publication Committee.

The Chair suggested that it be left to the Cantors, and with this recommendation 9 was adopted.

The report was now adopted as a whole and the following committee on Union Hymnal appointed: Drs. Joseph Silverman, R. Grossmann, H. Berkowitz, J. Leucht, and Revs. A. Kaiser, Wm. Sparger and Wm. Lowenberg.

No new edition of the Hymnal is to be published without the consent of the Conference.

Dr. Schlesinger presented the report of the Committee on "Jewish Ethics."

On motion it was received and adopted.

The discussion on Rabbi Rosenau's paper was now resumed after which the meeting adjourned until the afternoon. (See Appendix A.)

AFTERNOON SESSION.

The Conference resumed at 3:15 with President I. M. Wise in the chair.

Prayer was offered by Rabbi Harry Weiss.

Prof. Mielziner called attention to a proclamation of the President of the United States, calling upon the people to offer thanksgiving to Almighty God for victories gained by the U. S. Army and Navy, and to pray that He protect those who are still engaged in the struggle with Spain in behalf of humanity.

On motion of Dr. Schlesinger, it was decided that a committee of five be appointed to arrange for a Thanksgiving Service to be held Saturday morning, July 9th.

Dr. Voorsanger called the attention of the Conference to the importance of passing some resolution on the war between the United States and Spain, and moved that it be a part of the duty of the committee to be appointed on the Thanksgiving Services, to include his suggestion in their report. Carried.

Dr. Krauskopf thought it necessary for us to be represented in the war camps, as was the case with other denominations. Our young men who are in the army require our attention.

Dr. Voorsanger thought it necessary for this Conference to demand from Washington, that at least two rabbis be appointed to act as Chaplains to the American soldiers of the Jewish faith.

The Chair appointed Rabbis Krauskopf, Voorsanger, Mielziner, Schanfarber and Marcuson, as the committee.

Dr. Voorsanger presented the following report on Dr. Davidson's letter:

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN:—Your Special Committee to whom was referred the communication of Rabbi David Davidson, of New York, containing sundry suggestions and recommendations, beg leave to report as follows:

1. This Conference, so far as its power extends, protects the moral character of the American Rabbinate, by refusing to admit to its

ranks any one whose antecedents bear not the closest scrutiny or whose moral conduct is subject to criticism. The means by which such protection can be made effective, should be considered by a special committee to report at the next Conference.

2. This Conference cannot control the public utterances of any of its members. Whatever disciplinary powers the Conference may possess, can be exercised only in matters appertaining to moral conduct. It is not necessary for Rabbis in Israel to agree on all questions of faith, theology, church policy or methods of government. The individualism of the members of this Conference, is their concern alone, whilst sensational utterances, or disloyal expressions possibly indicating new personal eccentricities, may excite personal criticism. There is nothing in the latter to justify organized procedure. This Conference is not a tribunal to determine the concrete character of opinion, and its judicial functions, if it possess any, can only be invoked when the moral character of its members, or of candidates for membership is called into question.

3. Rabbi Davidson's suggestions regarding *הצניעות* and the sanitary accessories of *Mil'ah* generally should be referred to a committee of three, with instructions to study the question during the coming year and present a report at the next session of the Conference.

Fraternally Submitted,

JACOB VOORSANGER,
M. H. HARRIS,
DAVID MARX.

On motion, the report was received and adopted.

As Dr. Harris had to leave for New York, he was granted permission to present his paper on the "Revival of Succoth," which was on the program for Friday. (See appendix B.)

Dr. Voorsanger presented the report of the committee on the war between the United States and Spain; there being some objection to the wording of the report, he asked that the committee be allowed to retire for a few moments to consider the suggestions made.

Granted.

Dr. Philipson presented the report on the President's message:

To the President and Members of the Central Conference of American Rabbis:

Your committee appointed to consider the suggestions contained in the President's annual address begs leave to report as follows:

The address of the President sums up admirably the position of reformed Judaism as the latest link in the chain of the historical development of Judaism. Although we recognize that much still remains to be accomplished toward the awakening and sustenance of religious interest both in our communal and our home life, yet we feel that our Conference has labored in a spirit of loyalty to the best traditions of the past and the highest interests of the present and the future. We would also say in line with the thought of the address that the evil with which we have been most afflicted in our religious life is rampant individualism and that the great need of a consolidation of effort and labor is felt more and more by the earnest and serious men among us.

The committee quite agrees with the remarks of our venerable presiding officer as to the need of arousing a sustained interest in our literature and suggests that this can best be done by the preparation, under the auspices of the Conference, of works on the various phases of Jewish history and Jewish thought. The first steps towards this desirable consummation are about being taken by the committees on Jewish encyclopedias and Jewish ethics; and their propositions if carried out successfully, will tend in great measure towards bringing our Conference and through the Conference, our co-religionists at large into closer touch with the historico-literary spirit of Judaism.

As to the suggestion contained in the address on the need of a formulation of the principles of Judaism we recommend that a special committee of three be appointed to prepare such a statement of principles and to report the same at the next annual meeting of the Conference.

Respectfully submitted,

DAVID PHILIPSON,
M. MIELZNER,
K. KOHLER.

On motion the report was received and adopted.

The following committees were appointed:

Auditing Committee—Rabbis Newfield, Rosenthal, and Salzman.

On Nomination of Officers—Rabbis H. Veld, S. Greenfield, and I. Rosenthal.

On Resolutions—Rabbis I. Aaron, Fred. Cohn, A. Lyons.

Dr. Mielzner presented the report of the committee on "Funeral Agenda," which on motion was received, and ordered to be taken up *seriatim*.

To the President and Members of the Central Conference of American Rabbis:

Your committee appointed to work out the suggestions of Rabbi Dr. J. Stolz's paper on the "Funeral Agenda" beg leave to report that we recommend the adoption of the following suggestions contained in the thorough and scientific paper:

1. The Central Conference of American Rabbis deems it eminently becoming that mourners show their respect for the dead by ceasing to follow their daily avocation for three days, counting from the day of the funeral, if possible, and by remaining at home during this period if it will not interfere with the performance of important public duties.

2. It is most appropriate to hold religious services at the house of mourning during these three days, and to read selections from our religious literature.

3. It is out of reason to retain oriental modes of mourning which never have been exclusively Jewish, such as to sitting on the floor, rending the garments, removing the covering of the feet, refraining from shaving, etc.

4. It is recommendable that out of respect for the dead *Kaddish* be recited at public service during the whole year of mourning, and on every anniversary of the death (especially of parents.)

5. We further recommend that a committee be appointed to revise the ritual for burials and to submit a collection of religious and ethical material for reading in the house of mourning.

The committee on Hispano-American war having now returned, on motion, the discussion on "Report of Funeral Agenda" was laid over till to-morrow morning.

Dr. Voorsanger presented the following amended report of his committee:

"The Central Conference of American Rabbis, representing nearly 200 Jewish congregations in the United States, hereby places on record its deep sense of attachment and loyalty to the American flag, now carrying into foreign countries the message of an elevated humanity.

"The Conference has followed with the keenest solicitude the progress of the American arms; it glories with every patriot in the triumphs of our army and navy, triumphs which do not represent mere superiority of strength or the skill of arms, but in the extension of American freedom to nations, which, like Israel of old, languished in the chains of bondage. Though victory be tempered with poignant sorrow for the young lives sacrificed in defense of their country's honor and in the prosecution of its mission of liberty and humanity, this Conference feels that the martyr blood of this struggle will not have been shed in vain, but that out of the graves of our fallen heroes will issue a more exalted conception of man's inalienable rights of life, liberty and the pursuit of happiness.

"The Conference rejoices at the enthusiastic participation of American Jewish citizens in the present war, a participation which once more evidences the great historical fact that the Jew, in equal degree with his fellow-citizens, is always ready to sacrifice life and fortune in defense of the sacred standard beneath which his fathers fought in the War of the Revolution, which they followed in the war of 1812, in the Mexican War and in the Civil War of 1861. One of the memorable facts of Jewish history is the devotion of Israel to America, the land of freedom, and the American Jewish citizen will always be found in the front rank of the army and navy to assist the Republic in bringing the blessings of freedom to the oppressed of all nations.

"The Conference, with the deepest admiration for the relief work camp and on battlefield by the various relief organizations, applauds the dutiful action of the Jewish people of America in con-

tributing to the relief of the soldiers and sailors, in aiding in the maintenance of an efficient sanitation in the field, and stimulating every effort to mitigate the hardships of war.

"Speaking with authority, this Conference feels assured that it has the suffrages of its constituents in tendering to the President of the United States, the resources of the organized Jewish communities, their hospitals, shelters and asylums, and all other means at their command, by which our participation in the noble work of relief can be made as complete as possible.

"In hearty concurrence with the exalted sentiments contained in the proclamation of the President of the United States, dated July 7, 1898, this Conference will hold a service of thanksgiving and supplication on July 9th, and recommends to all Jewish congregations of America the holding of similar services, if possible, on the same day. Holding at the disposal of our country all the material and spiritual needs in our possession, the Central Conference of American Rabbis also desires to assist the Government in maintaining the moral and religious tone of the army. To achieve that end we will furnish an adequate supply of religious literature to the Jewish soldiers and sailors in the various camps and at the front.

"For the more effective performance of this duty we respectfully ask the President of the United States to appoint two or more Jewish chaplains at large to minister to the spiritual needs of the soldiers and sailors of our denomination in the army and navy of the country."

Rabbi Heller moved that the report and resolutions be received and adopted by a rising vote. Carried.

The Conference united in singing "My Country 'Tis of Thee."

The secretary was instructed to telegraph the resolutions to the President of the United States.

The Conference adjourned till 9 A. M., Friday.

FRIDAY—JULY 8, 1898.

The third day's proceedings commenced at 9:30 A. M., with President I. M. Wise in the chair.

The invocation was given by Rabbi M. G. Solomon.

The minutes of Thursday's session were read and approved.

Dr. Kohler arose to make a personal remark. He referred to the report of the Committee on Ethics. We need a treatise on Talmudical and Rabbinical Ethics. He moved that a committee be appointed to prepare an outline of Jewish ethics, from the historical point of view.

Dr. Hecht said the committee had not been discharged and therefore could include the suggestion of Dr. Kohler.

Dr. Kohler's proposition was accepted and ordered to be referred to the committee to which the names of Drs. Kohler and Deutsch were added.

Dr. Voorsanger wanted to know whether it was not a fact that when four years ago the Union Prayer Book was adopted it was intended to issue four volumes, the two which we now have, a hymn-book, and one on Domestic Devotion. He spoke in the name of 30,000 Jews. There is an absence of worship in the homes of American Jews. A standing committee should be appointed to report to the Conference on Family Devotion. We must reach the emotions of the people. He moved that the President appoint at his leisure a committee of five. Carried.

Dr. Philipson moved that resolutions be drafted in commemoration of Dr. Mielziner's seventieth birthday. Carried.

The following committee on above were appointed: Rabbis Philipson, Heller and Guttmacher.

Greetings were then read from B. A. Bonnheim, Max Landsberg, S. Schulman, M. Margolis, I. Lewinthal, C. S. Levi, and L. Mayer.

The report of the Committee on "Funeral Agenda" was now taken up.

First recommendation was adopted.

Second recommendation was adopted.

Third recommendation was adopted.

Fourth recommendation was adopted.

Fifth recommendation was referred to the Committee on Domestic Service.

After a lengthy discussion the report as a whole was adopted.

Dr. Voorsanger thought that the eulogy at funerals was degenerating. We want some uniformity at funerals. He moved that Dr. Stolz's opinion of last year (page 34, Year Book) be incorporated in the report of the committee and be published by this Conference and sent to every congregation. Carried.

Dr. Krauskopf reported that he had had a conference with the Financial Secretary of the National Relief Society, and had learned that supplies were to be sent to the various camps. He was authorized to say that whatever the Conference wants to send, can be sent without any charge. The chaplains must be men who had lived in yellow fever districts.

Dr. Stolz said that Rabbi I. S. Moses had in his possession a number of copies of the unrevised editions of the Prayer Book which could be sent.

Dr. Philipson tendered the gift of copies of the books of Psalms and Proverbs on behalf of the Hebrew Sabbath-School Union, as President of that organization.

On motion it was decided that 1,000 copies of the Evening Services taken from the Union Prayer Book, and copies of the Psalms and Proverbs be sent to the National Relief Association.

Recess was taken till 3 o'clock this afternoon.

AFTERNOON SESSION.

The session was resumed at 3:15 P. M., President I. M. Wise in the chair.

Prayer was offered by Rabbi Marcuson.

The chair appointed Rabbis R. Grossmann, I. E. Marcuson and D. Marx, Committee on Resolutions of Thanks.

Drs. I. M. Wise, M. Mielziner and G. Deutsch were named a committee to formulate the principles of Judaism, to report at the next Conference.

The chair appointed as Committee on Domestic Devotion, Drs. Kohler, Voorsanger, Berkowitz, Heller, and Henry Cohen.

The following were appointed the Committee on the Revival of Succoth Celebration: Drs. M. H. Harris, J. Stolz, L. Wintner.

The Committee on Manual of Religious Instruction reported progress.

Rabbi I. Rosenthal presented the following Report of the Auditing Committee:

Report of the Auditing Committee.

To the President and Members of the Central Conference of American

Rabbis:

GENTLEMEN:—Your Committee appointed to audit the reports of the Treasurer, Publication Committee and Agent beg leave to submit the following:

We have examined the accounts as far as possible without engaging an expert accountant. We recommend the engagement of the services of same to the Executive Committee, at the urgent solicitation of the Publication Committee, for the purpose of verifying the itemized statements. It is with great satisfaction that we commend the faithful accuracy of the Treasurer and note the efficient discharge of his duties. He has succeeded in collecting

many of the outstanding debts, materially advancing the prosperity of the ex-chequer. From this report we gather the total receipts of the General Fund as \$4,106.06; total disbursements \$2,089.64; balance in General Fund, \$2,016.42.

The totals in the Superannuated Ministers' Fund shows a balance of \$1,520.16, making a grand total of \$3,536.58. This means an increase during the year of \$652.11, in the Superannuated Ministers' Fund and \$1,642.64, in the General Fund.

We find that 14 members are in arrears for two years, 1 for three years and 1 for four years. According to the By-Laws of this Conference, we recommend to the Executive Committee, that one more notice be sent to these delinquents, and failure to reply, result in suspension. It is gratifying for us to note the increase of \$170 in the collection of membership dues and the decrease of unpaid dues \$335, as against \$597 of the last year's report. We note a slight discrepancy as to the roll of membership between the reports of the Secretary and Treasurer. We refer the same to the Executive Committee for a revision of the membership roll of this body. We suggest that hereafter the Treasurer divide the funds transmitted to him, between the Superannuated Ministers' and the General Funds at the end of each fiscal year, instead of on receipt as heretofore done. This will avoid labor and simplify matters considerably.

The Report of the Publication Committee shows arduous labor and makes certain the value and worth of the Union Prayer-Book. This has now become one of the unifying forces in American Israel and is in use in 123 Congregations. Nearly 4,000 volumes have been disposed of during the year. The able manner in which they handled the property of this Conference, is testified to by the fact that we have now total clear assets of \$6,989.46, of which \$4,027.27 is Stock on hand, \$1,696.25 good outstanding debts, \$200.00 Cash on hand, \$1,150.00 Plates—\$7,073.52 Assets, Liabilities \$84.06—\$6,949.46 total clear Assets.

We also carefully read the accounts of the Agent and find that all items harmonize with the reports of the Publication Committee and Treasurer. The instruction of the last Conference to agent, were strictly adhered to. The agent made a monthly report to the Executive Committee. All moneys have been regularly turned over to the Executive Committee, by them to the Treasurer and his receipt duly taken for same.

We recommend that the services of the Publication Committee, especially its Chairman Dr. J. Stolz, of the Agent Dr. I. S. Moses, of the Treasurer Dr. S. Hecht, be gratefully acknowledged.

Respectfully submitted,
M. NEWFIELD, *Chairman*.

On motion the report was received and adopted.

The following Committee on Publications was appointed: Rabbis J. Stolz, S. Hecht and Fred. Cohn.

The reports of the Cantors' and Publication Committee were referred to the Executive Board, with power to engage an expert accountant if necessary.

The report of the Committee on Resolutions was presented by Dr. I. Aaron.

ATLANTIC CITY, July 8, 1898.

To the President and Members of the Central Conference of American Rabbis.

GENTLEMEN:—Your committee to whom have been submitted the various resolutions presented during the session of the Conference beg leave to submit the following report:

RESOLUTION (a) We recommend the adoption of this resolution, and that the Secretary of the Conference be instructed to convey the sense of this resolution to Lady Chapleau.

Resolved, That this Conference of American Rabbis has heard with profound regret of the death of Sir Joseph Adolphe Chapleau, late Governor of the Provinces of Quebec, Canada.

That the Secretary of this Conference be instructed to convey to Lady Chapleau sentiments of esteem and condolence and an expression of the warmest sympathy of the associated Rabbis of the United States and Canada.

J. VOORSANGER,
Jos. STOLZ.

RESOLUTION (b) We recommend the adoption of this resolution, and that a committee of three be appointed to carry out its provisions.

WHEREAS, The Central Conference of American Rabbis remembers with deepfelt sorrow the death during the past year of Dr. S. Morais, of Philadelphia, be it

Resolved, That suitable resolutions be drawn up, placed on our minutes and sent to the mourning family.

JOSEPH STOLZ,
G. DEUTSCH.

RESOLUTION (c) We recommend that this resolution be adopted, and that the Publication Committee be instructed to report at the next Conference.

WHEREAS, It is the sense of this Conference that a pressing need exists for a tract literature calculated to instruct Jews and non-Jews and published so cheaply that it can be placed within the reach of the people at the lowest possible cost. Therefore be it

Resolved, That this matter be referred to the Publication Committee and Executive Committee to solicit the proper literature and suggest the best methods and means of its distribution.

JOSEPH STOLZ,
S. HECHT,
J. VOORSANGER.

RESOLUTION (d) We recommend the adoption of this resolution. *Resolved*, That the Conference appreciate the work done by the Liberal Congress of Religions, and that we contribute \$10.00 towards their work.

MAX HELLER,
S. HECHT.

RESOLUTION (e) *Resolved*, That, as certain abuses have appeared in the relations between Rabbis and congregations, and between the Rabbis themselves, we, the Central Conference of American Rabbis favor the adoption of some regulations looking to a remedy for these abuses, and which the members of the Conference pledge themselves to live up to and enforce as far as it lies in their power to do so, and that a committee be appointed to draft these regulations.

We recommend that all members of the Conference be requested to send to the Executive Board of the Conference complete accounts

of such abuses, differences or controversies as may arise between congregation and minister, or Rabbi and Rabbis.

Respectfully submitted,

I. AARON,
ALEX. LYONS,
FREDERICK COHN.

On motion the report was received and Resolutions (a) and (b) adopted.

It being four o'clock, the remainder of the report was laid over till after Rabbi Heller had read his paper on "Theology of the Union Prayer Book."

The remainder of the resolutions were now taken up, and

Resolution (c) was adopted and ordered to be discussed at the next Conference.

Resolution (d) was adopted.

Resolution (e) was referred to a committee to report at the next Conference.

The following report of the Committee on Resolution of Thanks was presented.

Resolution of Thanks.

Resolved, That the Central Conference of American Rabbis, in convention assembled in Atlantic City, July 5-10, 1898, unanimously renders its hearty thanks to the Rabbi, officers, choir and members of Temple Beth Israel, of Atlantic City, for the use of their building and the courtesies extended by them.

Resolved, That the appreciation and acknowledgment of this Conference be extended to the secular and religious press for the reports it has liberally given of the proceedings of the Conference.

Resolved, That the grateful thanks of this Conference be extended to our worthy brother, Rabbi H. Veld, for the untiring zeal and perseverance in the performance of his arduous duties as Recording Secretary.

Respectfully submitted, THE COMMITTEE.

On motion the report was received and adopted, and ordered to be read by the secretary at the close of this evening's service, in the Temple.

The Committee on Nomination presented its report through its chairman, Rabbi H. Veld.

On motion the report was received.

The Conference then went into the election of officers and members of the Executive Board for the ensuing year, July 1898-99, which resulted as follows:

President—I. M. Wise, Cincinnati.

First Vice-President—J. Silverman, New York.

Second Vice-President—J. Voorsanger, San Francisco, Cal.

Recording Secretary—Charles S. Levi, Cincinnati.

Corresponding Secretary—G. Deutsch, Cincinnati.

Treasurer—S. Hecht, Milwaukee.

EXECUTIVE BOARD.

M. Mielziner, Cincinnati.

D. Philipson, Cincinnati.

T. Schanfarber, Baltimore.

J. Stolz, Chicago.

H. Veld, Montreal.

TRUSTEES OF SUPERANNUATED MINISTERS' FUND.

Rabbis I. M. Wise, Charles S. Levi,
M. Mielziner,

On motion it was ordered that the Publication Committee be instructed to revise the Union Prayer Book according to their best judgment.

On motion \$2.90 was ordered to be paid for telegraphing the book-agent to send books to camps.

Boston was selected as the place of meeting for next year.
The Conference was closed in due form by President Wise.

—

SABBATH EVENING CONFERENCE SERVICES.

The Conference services were held in Temple Beth Israel, at 8 o'clock.

The Union Prayer Book was used.

The prayers were read by Rabbis I. Rosenthal and H. Veld.

Rev. Dr. K. Kohler, of New York, delivered the Conference lecture.
(See Appendix C.)

After the Kaddish had been recited, Rabbi H. Veld, as secretary to the Conference read the resolutions of thanks adopted by the Conference in the afternoon.

First Vice-President, J. Silverman, then delivered a short address.

To this President I. M. Wise responded, and declared the Ninth Annual Convocation formally closed.

The services were concluded with benediction by the President.

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SABBATH MORNING—JUNE 9, 1898.

The Sabbath Morning Services were held at 10 o'clock.

The Union Prayer Book was used.

The Rabbis participating were Fred. Cohen, A. Lyons, and Harry
Wiser.

In accordance with the proclamation of the President of the United States, the special prayer of thanksgiving for the success of the army and navy was offered by Rev. Dr. H. Berkowitz.

The Conference Sermon was preached by Rev. Dr. J. Silverman, of New York. (See Appendix D.)

The choir sang "The Star Spangled Banner."

The devotions were concluded with the benediction.



H. VELD, *Recording Secretary.*

S. GREENFIELD, *Asst. Recording Secretary.*

[APPENDIX A.]

THE ATTITUDE OF THE CONGREGATION TO THE NON-MEMBER.

BY RABBI WM. ROSENAU.

Of the practical problems concerning the synagogue of to-day the one to be treated in this paper is beyond a doubt one of the most important. It touches the very life of Israel, and more especially, as we shall see, of Israel in America.

In the days of Israel's antiquity no such question as "What shall be the attitude of the congregation to the non-member?" could ever have arisen. The synagogue was a part of the State. The former depended for and received its support from the latter. Every man brought his various taxes, offerings and festive portions as prescribed by law with willingness. The question was first made possible by the dispersion which, by the destruction of all Palestinean governmental authority, compelled the religion of our fathers to shift for itself. The hour is also past when Jews regarded inviolable the Rabbinical injunction:

כל מקום שיש בו עשרה
מישראל צריך להכין לו
בית שיכנו בו לתפלה
בכל עת תפלה:

"Every place in which there are ten Israelites is in duty bound to establish a synagogue, so that the people may be enabled to assemble for worship at all appointed times of worship" (Yad Hachasidim Tefilah XI: 1).

THE ATTITUDE OF THE CONGREGATION TO THE NON-MEMBER. 65

The question before us does not confront only American Jewry; it forces itself to a greater or less degree upon the attention of Jews wheresoever located on the face of the earth. Among us, however, the situation is unfortunately graver than elsewhere. We have a different congregational life than obtains in other countries. We are not bound together into a united synagogue. We are not beholden to a synod. Our congregations are autonomous. They are altogether independent of one another, with little or nothing more than a common ancestry in common.

The question was by no means always as grave here in America as it is now. There were times even among us when every self-respecting Jew enrolled as member or seatholder of some synagogue as soon as he was self-supporting. Foreign-born as were the early architects and builders of our congregations, some of whom are fortunately still among us, they brought along customs and traditions calculated to imbue them with real Jewish sentiment while living on these shores.

The seriousness of the situation will be thoroughly appreciated by referring to a recent communication of Dr. Sonnenschein to the St. Louis *Jewish Voice*, in which he asserts that fully 70 per cent. of all Jews of New York city do not belong to any congregation, and that fully 70 per cent. of all children do not attend any Sabbath-school. And what is true of New York holds good of other large Jewish communities like Philadelphia, Baltimore, Cincinnati, Chicago, St. Louis, New Orleans and San Francisco.

Let us endeavor to ascertain who and what the people are that constitute this large army of non-members.

Although there are among them those who are, by dint of unfortunate circumstances, prevented from doing their share toward a congregation's support, all the unsynagogued are by no means thus unhappily conditioned. Toward those too poor to belong to a congregation only one stand is to be taken. They ought to be accorded all the rights and privileges of contributors. Their children should be permitted to attend Sabbath-schools without tuition, and they and their families should be assigned seats in the temple. To meet this emergency every congregation ought to set aside a certain number of pews, not in the rear of the temple, or in the galleries, but in all parts of the auditorium, so that no lines of dis-

tion be drawn between the rich and the poor at least in the house of God.

Nor do I think it necessary to waste time in defining the attitude of a congregation toward those non-members who are mere race Jews and do not desire to be recognized as belonging to the house of Israel. These are not as numerous in America as in other countries, yet for those that exist we should have naught but contempt. Judaism has nothing to lose and everything to gain from such deserters. In this connection the words of Ludwig Philippson, written by him at the time the German Reichstag was debating the famous "church laws," are apropos. Said Philippson: "Fuer den Austritt aus dem Judenthume agitirten frueher ganz andere Mittel; das freie Niederlassungsrecht, der Eintritt in zahllose Carrieren und in eine Menge von Gewerben, welche den Juden verschlossen waren, und sogar materielle oft schwerwiegende Belohnungen. Das Judenthum hat sie ertragen und wird nun auch den etwaigen Austritt einiger Religionslosen um die Cultusbeisteuern zu ersparen ertragen" (see *Allg. Zeit. d. Judenthums*. Vol. 37, No. 6, p. 85).

The non-members toward whom congregations must assume a certain well-defined attitude are those who do not belong, but nevertheless avail themselves of every right and privilege congregations offer their contributors.

It is certainly worth while to examine into the cause of their non-affiliation.

Have they outgrown Judaism? Do they regard Judaism devoid of every message? Do they consider congregations useless institutions?

Apparently not! for if they did they would never call upon the rabbi or visit the synagogue when occasion arises. Their readiness to avail themselves of the advantages a well-organized Jewish community offers is the best evidence that they feel Judaism to have good reason for existing and congregations to be a blessing to the Jew individually, Israel collectively and humanity at large.

Have congregational taxes become so much heavier than they formerly were? Some there are who in season and out of season urge this as an excuse for their non-affiliation. It, however, possesses no validity whatsoever. What would the member of a modern congregation say if he were compelled to pay Mahazith Hahsheqel, Kibbud Yom Tob, Sh'loah Manoth and what not in ad-

dition to annual dues and ministerial fees as his father used to do? The Jew of former generations contributed in greater measure to the congregation than does his descendant to-day. Enormity of taxation can furthermore not be made the ground for congregational neglect, as the very ones who plead poverty when approached to support religious institutions have sufficient to procure all imaginable luxuries.

What, then, is the real and only reason for the non-affiliation of many of the unsynagogued?

It consists of nothing else but the gross materialism into which the present generation has plunged and in which it has become altogether submerged. The worship of mammon has supplanted the worship of God as the opportunities for acquiring wealth have increased. Many to-day wish to know first and foremost what material return they will receive for money expended. While parents formerly encouraged in children the spirit of sacrifice for religion's sake, they to-day discourage it. Many a father thinks that if he is a member of a congregation he pays for the salvation of his entire family even to its most distant branches. The recognition of the functions and utility of religion and Judaism in particular ought to make everyone feel that he owes an obligation to the institutions furthering and preserving our faith, and if one seeks the services of a rabbi he should certainly be expected to help maintain that congregation, making it possible for the rabbi to be within call. The few ought not to be expected to maintain congregations for the benefit of the many.

In the face of conditions such as these we dare not be inactive. We must be up and doing. Inactivity now means congregational decline. The congregations throughout the land are losing in numerical strength from day to day by the death of the faithful, and there is no possible chance that new recruits will be found to take their place. The hope so often held out, that people as a rule affiliate with congregations as they advance in years, makes the thinker impatient, as he knows that hope to be an idle and dangerous delusion. And were it even based on fact it would help us but little in our present difficulty.

The congregation is perhaps the only telling force in the religious life of the Jew. Silence or passivity now would involve not only Judaism's decline, but also that of our public institutions. Religion

is the mother of morality. All charitable and educational institutions of the Jews of America, like those everywhere else, have received their start and support from the inspiration which the synagogue ever dispensed.

How do other countries meet the problem we are called upon to solve?

In other countries the existence of a State church, or the subsidizing of the synagogue by the government, or the existence of a united synagogue, wields sufficient influence to induce those born Jews and anxious to die as such, to live as Jews by congregational affiliation. In Germany there is a law to the effect that no man can be excused from contributing his share to a congregation's support, unless he declares himself "confessionless" in the presence of the proper municipal authorities. The "Allgemeine Zeitung des Judenthums," Volumes 37 and 38, treats this subject comprehensively by giving a full account of the discussions carried on by the German Reichstag upon the church laws and the comments and criticisms these discussions evoked among the people.

Now, what are we to do? In the United States religions are justly denied all State support. All that therefore remains to be done is for congregations to protect themselves. None should be granted the rights and privileges of a congregation unless he pays a fixed tax into the treasury of the congregation whenever he stands in need of the congregation or its minister. The claim so often urged against such a position, and likely to be interposed again, that religion should be free as air and light, is sophistry. It is to be regretted that congregations must be conducted on business principles, yet as long as we have not only no endowed synagogues, but suffer in many instances from crushing mortgages, the congregation cannot afford to manifest that magnanimity so many would have it show.

It is thus and thus alone that congregations can expect to grow and ward off threatening catastrophes. Of course, no congregation in the larger cities can assume such an attitude single handed. Where there is more than one congregation there must be concerted action. The American congregational life is not perfect by any means. Autonomy in congregations has its benefits. Absolute autonomy, however, is a serious detriment. While people cannot be forced or driven into congregations, the time comes to all when

affiliation may be exacted. The very moment a person applying for the services of a congregation's minister pays a tax for the privilege asked, he may and should be enrolled as contributor, member or seatholder and interested as such in the work of the congregation. Such procedure does not smack of a ministerial or congregational boycott or syndicate, though it may again be, as it was once before, branded such by the most yellow representative of all of our yellow daily journals.

The need of such concerted action was felt in Baltimore during the course of the past winter and soon thereafter in New York. In response to a call issued by the respective local ministerial associations, presidents, vice-presidents and rabbis of the various congregations met and formed a union of congregations.

To convey an idea of what a union of congregations might effect we herewith give an exact copy of the constitution of the executive board of the Jewish Congregations of Baltimore, as originally drafted:

"*Resolved*, That we, presidents, vice-presidents and rabbis of local congregations do hereby recognize the advisability of forming a supervisory executive board to have in charge the consideration of all matters pertaining to the mutual welfare of the different congregations represented by us, and that this body be known as the 'Executive Board of the Jewish Congregations of Baltimore.'

"*MEMBERSHIP*.—The membership of this body shall consist of the presidents, vice-presidents and rabbis of the six congregations represented and of the presidents, vice-presidents and rabbis of such other congregations which, upon application, may be elected to representation on this executive board.

"*MEETINGS*.—An annual meeting of this board shall be held on the first Monday evening in March, a majority of the members constituting a quorum for the transaction of business. The president may call special meetings whenever he deems it expedient and upon the written request of five members.

"*OFFICERS*.—The officers of this body shall be president, vice-president and secretary, to be chosen at the annual meeting.

"*DUTIES OF OFFICERS*.—(a) The president shall preside at all meetings, and in the event of his absence the vice-president shall occupy the chair. The president shall also be an *ex-officio* member of all committees.

(b) The secretary shall give notice of all meetings, specify the time and place for such, and keep a record of all proceedings.

"AMENDMENTS.—An amendment to this constitution may be made at any time, and shall require a two-thirds vote of the members present for adoption. Notice of the amendment should be given to the president, who shall authorize the secretary to inform the members of the amendment at least thirty days before the meeting at which the amendment is to be considered.

RESOLUTIONS.

"1. This board shall not legislate in matters of ritual. The autonomy of every congregation in these particulars shall have full recognition.

"2. No resolution passed in this board shall be final for any congregation. It remains with every congregation to accept or reject the executive board's resolutions. The representatives of every congregation in this board will, however, be expected to father all resolutions of material interest passed in this board. After the several congregations represented shall have approved of a resolution of this board said resolution will become a law of this body.

"3. Every congregation represented in this board shall be expected not to deviate from its fixed prices of pews or seats. Every congregation represented in this board shall limit the number of persons, allowed to occupy a single pew (where pews exist) to unmarried sons and daughters. In order that married sons and daughters may be admitted to any pew the title of the pew must be made out in the names of more than one person or transferred to more than one.

"4. Whereas the expenses for maintaining a house of worship are large, and whereas it ought to be the proud privilege of every Israelite to contribute to the support of a congregation, it is resolved, that in order to avail himself of the services of any rabbi or cantor at a wedding or funeral the applicant for such services must be a member or seatholder of a congregation, and must, if demand be made, produce a certificate testifying to this fact. This rule may, however, be waived in favor of poor co-religionists.

"5. It shall be unlawful, because destructive of the spirit of harmony which should reign between congregations represented in this body, for any one of them to engage the services of any employee of

another congregation such as organist, member of choir, teacher or sexton as long as these are in the service of the sister congregation.

"6. None but children of members and seatholders shall be allowed the privileges of the Sabbath-schools of the congregations represented in this board. This law also may be waived in favor of children whose parents or guardians are by force of circumstances unable to pay for instruction.

"7. It shall be unlawful for any member or seatholder to sub-rent seats in his pew."

In New York the following resolutions were adopted at the federation of local congregations. I quote from the American Hebrew of June 5, 1898.

After giving an account of the proceedings of the meeting, the American Hebrew says:

"Stated briefly, the objects to be accomplished by the federation were:

"I. The question of rights and privileges of congregational membership that latterly has come to the front. The privilege to be accorded to non-members at such times when the existence of the synagogue is known to them, because there is a service required of it and the consequent abuse of the liberality of the synagogue.

"II. Cases arise concerning civil legislation affecting the Jews, when prompt and energetic action on our part, so far as city life is concerned, is advisable and can be effective.

"III. There are times when it is needful to give authoritative utterance on Jewish matters.

"IV. Free synagogues, increased facilities for religious education of the children; circuit preaching in certain sections of the greater city when desirable.

"V. To devise effective means to bring about a better observance of the weekly Sabbath and the festivals.

"VI. The moral and social elevation of those of our people who live in the overcrowded parts of our city. Data have been collected by them and will be submitted, showing the great want of this.

"Dr. H. Pereira Mendes offered the following resolution agreed upon by the ministers:

"Resolved, That a federation of the Jewish congregations of New York city, irrespective of their religious views, be established, to secure combined effort in the direction indicated to this meeting;

such federation, however, to guarantee and strictly respect the absolute autonomy of each individual congregation."

It may be urged in objection to Resolution 4 of the executive board of the Jewish Congregations of Baltimore, that the refusal of a minister's services to a non-member at a burial or marriage service would inconvenience the non-member but little, as any layman might officiate at a funeral, and in some States a justice of the peace might pronounce a bridal couple one. The desire, however, to comply with good form would not permit anyone to choose a person other than the representative of a congregation when occasion arises.

It might be of interest to know with what results the Baltimore congregational union, the older of the existing two, has met.

Upon being presented to the various congregations belonging to the union the resolutions were either amended or rejected. Only two out of six congregations were ready to accept the constitution and resolutions *in toto*.

The lack of unanimity among congregational boards did not in the least dishearten the projectors of the union. A congregational union for congregational protection is something new among us. No new departure can all at once gain universal sympathy and endorsement. A sentiment in favor of it must first be aroused and nurtured. And such a sentiment in favor of congregational unions can be created only by the constant indication of such a union's benefits.

It was certainly judicious to have brought the discussion of the congregation's attitude to the non-member before the Conference. Representing as we do nigh on to 150 congregations, the impetus might go forth from this body to bring the unsynagogued once more into the house of Israel.

If all who are in position to contribute to congregations would do so, or if all who may be reasonably expected to be members would become such, congregations could accomplish a great deal more than they achieve at present. Aside from the fact that nothing but salaried teachers should be engaged for their Sabbath-schools and various congregational charities kept up, because there would be no portages on temples to look after, they might by united effort establish in the larger communities a people's synagogue, maintain a normal school for the training of teachers and call into existence

such other institutions which the special needs of the people would demand in the interest of Israel. Then might a Bileam once more be prompted to exclaim:

מה-טבו אחיך יעקב
משכנתך ישראל: כנחלים
נמיו כננת עלי נהר באהלים
נמע יהוה בארזים עלי מיס:

"How beautiful are thy tents, O Jacob, thy tabernacles, O Israel! As streams are they spread forth, as gardens by the river-side, as aloe trees which the Lord has planted, as cedar trees beside the waters." (Numbers XXIV: 5-6.)

But before that will be possible Jews must be induced to make Hillel's maxim:

אל תפרש בן הצבור

"Do not separate thyself from the congregation," their guiding principle. That "in union there is strength" has verified itself time and again. It will and must verify itself also in the congregation's proper attitude toward the non-member.

Dr. Hecht in commencing the discussion on the paper said that it deals with the historical phases of the question. And he was going to discuss it along that line. His congregation has tried time and again to solve the problem how to be religious and at the same time to protect their own interests. Some congregations offer bargains, acting on business principles. In Milwaukee there are two congregations. His own congregation has tried to bring about some uniformity for reaching the unchurched, but has not succeeded. Congregations should refuse congregational services to the unaffiliated. Let it not be said that those can obtain the services of a minister for a money consideration. Let the poor be welcomed at all times. He would even go further and advocate the admission of all children to our religious schools, of rich or poor, of affiliated or unaffiliated parents. There are some Jews who find it unfashionable to belong to any congregation. There are some who have offered to pay to the congregation, but do not wish to be on the membership roll. He suggested that wherever uniformity can be

brought about, the congregations should ignore entirely the unaffiliated. Let every effort be made to induce all who are able to belong to a congregation to do so.

Dr. H. Berkowitz thought that it was not right for a congregation to be wronged. Let all children be accepted into the religious school. With the exercise of a little tact we manage to obtain the desired effect among the unaffiliated. Forty per cent. of the children in his Sunday-school are children of those parents who cannot pay. "What have we to do with the entire question?" We have everything to do with it. We must clamor for our rights. But at the same time not stand in the way of our congregations. The more we do for our congregations, the more they will do for us.

Dr. Voorsanger did not believe that because a man did not belong to a congregation, he was not a Jew. State aid in Europe to congregations has not increased the membership. We must do what European Jews do. We must let the people know that they can join us at a figure that will not entail any hardships upon them. The poor man must have an opportunity to join us. Our Boards of Trustees are close corporations and thus militate against Judaism.

Dr. M. H. Harris thought that we had failed in demonstrating the value of the congregation for the non-affiliated. He knew of many who belong to clubs and frequent theatres, yet pretend that they cannot afford to pay to congregations, because it is not a vital need for them. The Jewish minister's life is given to the espousal of an unpopular cause. The community does not take Judaism seriously. If we desire to remedy the evil we must know the evil. We cannot endorse the suggestion to boycott the non-affiliated. When our services are required at death, shall we say no and thus drive people into atheism? No! We must win the people over. Let us not use any artificial remedies. The Jewish ministry is doing its duty as a whole.

On motion, it was decided that the rest of the speakers on the paper be limited to five minutes.

Rabbi Max Heller thought that we should ask what are the conditions which we share with the rest of the religious world! We must admit that we Jews are not any worse off than Christians, but rather better. In New York and Chicago there is a new element difficult to approach. In the South we know each other. All in

New Orleans who can, do contribute to our congregations. We have better attendance on the Sabbath than any of the other liberal communities.

Rabbi D. Marx thought that the Jew is the most egotistic and altruistic of beings. Whatever they do, they do for a purpose. We do not place ourselves in sympathy with the young. We must approach them without fear. We must come in contact with them more and more. The synagogue must be made the center of social life.

Rabbi A. Lyons was of opinion that we should let our co-religionists know what the Temple stands for. It stands for religion. Many had cast off the externals of orthodoxy, and with it everything else. Let us bring home to the people what religion is.

Mr. B. Teller, President of the Rodeph Sholom Synagogue, of Philadelphia, having obtained the privilege of the floor, said the congregation owed everything to the Rabbi. How can a man be expected to be a leader unless he is acquainted with the wants of his people? He always insisted on his Rabbi being present at meetings, so that he might hear everything concerning his congregation.

Dr. Wise thought that the press should know that the complaints were only local. In Chicago the synagogues have more members than the churches. There is a spirit of progress among us, a spirit of religious feeling. In Cincinnati there is not any prominent house whose members do not belong to some synagogue.

Rabbi Rosenau in closing the debate, felt that the patting on the back of the congregations will do no good. We want no cruel or heartless method toward non-affiliated. But there are congregational dead-beats against whom we must use rigid means. If we continue to use passive means, we sound the death-knell of the congregation.

זכרתי לך חסד נעורייך אהבת כלולותיך לכתך אחרי במדבר בארץ לא זרועה

Indeed, does not this interpretation give us modern ministers the opportunity to point out to our parvenus, our nonveau richesses that perhaps the best phase of their life was when they traversed this land with a pack on their back, but with firm trust in God in their heart, rich in moral resolution and in noble self-denial:

Yet in spite of this homiletic suggestiveness, the wilderness tent was not the original injunction. The Feast of Ingathering is perhaps the oldest of our Festivals. It is mentioned earlier, critically speaking, than *Pesach* or *Sh'vuoth*. Jereboam, about 940 B. C. E., postpones the date of this Festival to differentiate Northern Israel from Southern Judah, but he takes no cognizance of the other two Festivals. Were they even observed at all prior to Josiah's Law? This festival then is of value to us first for its hoar antiquity.

Secondly, it is the Harvest Festival predominantly. The Barley Harvest of Passover is overshadowed by the Redemption of Israel, the wheat harvest of Pentecost by the promulgation of the Decalogue. But *Sukkoth* is the Feast of Ingathering primarily. The Mishna called it *ןן*, the Feast *par excellence*.

What was the *Sukkah*? It was a harvest booth. At the reaping of the third harvest in the delightful autumn, the people would camp out in booths on the hills, thus facilitating the gathering in of the produce. See Deut. XVI, 13-15, and notice the logical reason for the title "Feast of Booths," without a hint of its relation to the desert wandering. Again, when the throngs came to Jerusalem to celebrate this harvest, the vast majority would rear little tents on the surrounding hills of Zion as their temporary homes, during the pilgrimage. So it was a harvest Festival through and through.

This festival is then recommended to us, by its antiquity, its ethical lessons and its application to our vital needs—not to mention its traditional association with the early development of Israel. Yet it is not popular and is falling into neglect.

Why? Possibly because its nearness to the great Holy Days, by which it is overshadowed. But chiefly I think, because it is misinterpreted. Its vital features are not sufficiently brought out.

As our Harvest Festival, can it best be revived. Passover will become more and more the Festival of Liberty. The further develop-

[APPENDIX B.]

CAN WE REVIVE THE SUCCOTH CELEBRATION?

BY DR. M. H. HARRIS.

The growth of our religious institutions is complex. Their origins are not undisputed. Each rite can be traced to many widely divergent sources. And as a rule the cause officially assigned is rarely the *causa princeps*.

"Ye shall dwell in booths seven days that your generations may know that I made the children of Israel to dwell in booths when I brought them up out of the land of Egypt," runs the injunction in Leviticus XXIII. But this is perhaps its latest form. Our harvest festivals were at first harvest festivals only. Even the unleavened bread had its agricultural significance first—the haste to eat the first ripe ears of barley. The historical association of each feast came later.

Granted that permitting the *Sukkah* later to symbolize Israel's precarious and unsettled life in the dawn of its career was indeed a happy association. For does it not epitomise too, almost the whole of the perilous life of the people "of the wandering foot?" Israel had to pull up its stakes in the European Jewries and start on its march to some unknown land "that God would show" almost as often as they had to fold their tents in the desert of Sinai. Its lesson of humility too is also happy;—to recall in settled Canaan where they had "built goodly houses of hewn stone" the modest "tents of Jacob" that were nevertheless "beautiful" even to an unfriendly eye. The prophet Jeremiah considers this, after all, Israel's simplest epoch, marked by the sanctity of home life and implicit trust in God.

ment of Shvu'oth will verge more and more towards its traditional association with Sinai; hence the addition of the confirmation. But our effort in diverting the growth of *Sukkoth* must be to bring out in fuller prominence its harvest character, to emphasize it as the Feast of Ingathering. Unlike the first two Feasts, it fortunately falls just at the time of our own harvest, when the farmers are gathering in the produce for the winter consumption. The *lulaf* and *etrog* must be supplemented by products from our own fields. The celebration must be real and must be made to appeal to our children.

The *Sukkah* symbol must be revived too. In this second generation of Reform, our sober second thought is discerning a religious value in ceremonial as such, which at first perhaps, we too indiscriminately condemned. It is time that we distinguished between ceremony and ceremony. The *Sukkah*, for instance, is a symbol that has poetic, pictorial and didactic value. Those who have homes of their own with independent gardens, can easily rear little tents in them. Indeed many dwellers in tenements in the large cities, who feel the old injunction strong upon them, utilize even the fire-escapes for improvised *Sukkahs* — for "where there's a will, there's a way." In any case the local temple should raise a booth of some character, if not in the open air, then in the school-room, or even in the temple itself. For while the rabbinic injunction of a *Sukkah* through whose roof we can see the stars, is surely most appropriate, let us make the best of the conditions available. As reformers we can take a new departure, and may venture to modify the ceremonial, if we can thereby preserve its spirit.

But as in so many of our modifications, we reformers often return to first principles, so now in reviving the *Sukkah*, let us make it a *harvest booth*, which was its oldest and its best significance. Let us harn out synagogue court-yards or assembly-rooms into bowers and greeneries, with fruit in sumptuous supply. Let us bring home to green and young the fact of God's bounty through so impressive an old lesson. And true to the spirit of the grand old injunction *object* invite "the Levite, the stranger, the fatherless and the widow" *let us* come and partake with us.

to *own* own congregation, Temple Israel, of Harlem, used the school to *ply* room for this purpose. The decoration was put into the hands of the members and their wives. Everything supplied—wine,

fruit, confectionary and decoration was their voluntary gift. At the close of the *Sukkoth* evening service, the congregation assembled in the improvised *Sukkah* around a heavily laden and beautifully decorated table. There the *Kiddush* and *Motze* were made and appropriate addresses given by the minister and the president. On the following morning there were similar exercises at the close of the service. But the chief celebration of interest was on *Sukkoth* afternoon, when the children of the congregation and the free-school maintained by it, nearly six hundred in number, were all seated under the hanging leaves and fruits, with the lavish table down the centre. The significance of the *Sukkah* was explained to them with its harvest lessons, and after some pleasing exercises in which they participated, each child was dismissed with an appropriate gift. The large abundance of good things left over was sent to the Sisterhood to be distributed among the poor.

But the suggestion has been made that we abandon this festival since we are no longer an agricultural people to-day. Was this then a festival for a special occupation? Have the handicrafts distinct religions, or was not religion rather that which united all men, whatever their occupation—a common ground on which the farmer and the professor, the artist and the miner could meet as human beings, as brethren, as children of the one Father?

In how far is it true that we are not an agricultural people to-day? The majority are not farmers, it is true, for the reason that like other industries, through the growth of invention, farming is undertaken on a larger scale and left to fewer hands. But whether we live in New York or Palestine, we are as absolutely dependent on the fruits of the soil as any people in days gone by. Each year the wheat crop is ultimately the index of the nation's prosperity. We may build our solid city walls and our palatial homes, shutting out the view of the fields, but if those fields fail, the palaces become tombs.

If any of our celebrations be human and universal it is this harvest feast of Tabernacles. It is as broad as humanity. It touches that ultimate vital need that "makes the whole world kin." It brings us face to face with the conditions of our being, be we Turkish ploughmen or Jewish money changers.

Is this a Festival to banish or to foster? Take it as it is—it needs no modernizing away from its original purpose. Neither the

"higher criticism" nor the evolution theory can explain away its appropriateness or its desirability. I trust we shall never grow so "advanced" as not to feel the need of thanking God for the bread we receive from His open hand. When we have, we will close our sanctuaries. Religion will have seen its day.

The discussion on the paper was commenced by Dr. L. Aaron, who thought that it was necessary for us to celebrate Succoth in a more spiritual manner. Its celebration as of old does not touch the modern heart. The Jew has many reasons for gratitude. In the olden days there were great reasons to emphasize all seasons of joy. But there was a union of piety and pleasure. To-day our ideas have changed. We do not think that the joy of Succoth to-day consists in the plants being placed about the pulpit, but in giving thanks for our present joy, and aspirations for the future. There must be no revivals, for revivals lead to decadence. A Succah erected by a congregation does not leave any good impression on the mind. Let us go into the country and behold the beauties of nature. Let us emphasize gratitude, humility, reverence and kindred thoughts. Let us establish a monumental day, a day devoted to the reverential, bringing forth fragrant flowers of humility; thus the Succoth festival would be the festival of the Eternal God, who is goodness and love.

Dr. Silverman thought that all that had been said might be good in theory but not in practice. Sh'buoth has been revived with the Confirmation, we can do the same for Succoth. The Sunday-school is our main stay. Let us celebrate the opening of our Sunday-school on the first day of Succoth, and have all the children and all the parents present, thus giving new life to the festival and new vitality to the congregation.

Dr. Philipson said that in the condition of our country there is a need to the revival of Succoth. Christian congregations are instituting a special harvest Sunday. Our fathers had a harvest service, why should we not have one? We can thus revive the interest in Succoth. By reaching the hearts of the children we touch the hearts of the parents.

Rabbi Heller thought that the celebration was never universal. We have a festival of charity by distributing fruit.

[APPENDIX C.]

A UNITED ISRAEL.

CONFERENCE LECTURE BY REV. DR. K. KOHLER.

A conference lecture at a rabbinical gathering has, as I understand it, a definite purpose. It is to lend expression to such views and sentiments as are uppermost in the minds and the hearts of Israel's appointed leaders, and voice the deepest needs and longings of Judaism in its present state. While appreciating the honor you, Mr. President, and your committee have conferred on me in assigning this task to me, I wish to speak the word of peace to all: "Peace to him that is afar and to him that is near, and I will heal him."

The time for strife and for party division is over. We need consolidation. My message is: A United Israel! Let all differences of opinion be waived. Let all wrangling and bickering between Reform and Orthodoxy, between Conservative and Radical, between East and West, in pulpit and press, cease once for all. Let us stand as one man for undivided Judaism. There is no orthodoxy nor heterodoxy in our Confession. Whosoever follows the battle cry: Sh'ma Israel, is a Jew. Mark well! There is no plural in the verb Sh'ma—hear; no plural to the noun Israel. There is but one Israel. The people sent forth to proclaim God's Unity to the world throughout the ages should show but one solid front to the nations. One God, one humanity and one Israel—this is our creed—we have no other.

Adonai Echad! "The Lord is One," was inscribed on Judaism's banner, and no other bond was necessary to link the living and the dead together—the generations that were and the generations that are to come. About God and His attributes, about Revelation,

Creation and Resurrection, about Miracle and Messiah, the most divergent opinions were held and expressed by the leading authorities of all times. Who dares count all those bold Jewish thinkers out of the synagogue?

Who will prescribe and set a measure and a boundary to the working of the spirit? Each prophet had his own signum and character; each thinker and teacher spoke as the spirit moved him. However widely the schools of conservative Shammai and liberal Hillel differed in the interpretation of the Law, the maxim prevailed: "Both voice the words of the living God of truth." And this rule was maintained throughout Jewish history. Side by side with the opinion of Moses ben Maimon, the giant mind of Cordova, stands that of Abraham ben David of Posquieres, the narrow-minded mystic in the great work *yad hachasaka*, God's living truth is in both. So stands the Talmud alongside of the Zohar, Rationalism alongside of Mysticism.

The entire Jewish literature is a great battle arena of truth, where Aristotle and Plato found a place alongside of Moses and Isaiah. Well could each Sabbath lesson close with the word of the Rabbis: The students of the Law have a mission of peace for the world, because as disciples of God, following the lead of truth solely, they cannot but aid in the building up of God's kingdom of peace. Well, then, peace and union! Union amidst all diversity! Harmony amidst all divergence and discord!

Our Orthodox brethren are rather late in the day in protesting against Reform and attempting to set up a standard of true Jewish belief and practice, claiming the title of observers of the Law only for themselves. They divide the camp of Israel, not we. Still I see only good come from it. A conference such as they held recently in New York, leads to better mutual understanding and clearer issues; and when they are all consolidated and united, they will, in good Jewish fashion, turn toward the light and bless God for it. So we need have no fear as to the final outcome. Two observations only I may be permitted to make in regard to that Orthodox conference:

I am the very last to deprecate Orthodoxy. It is the soil out of which we have drawn sap and marrow. Orthodox Judaism is the mother that has nursed us with her life-blood, and even if she shows no wrinkles of old age, we will never forget to pay her homage and the

reverence her in due humility. Not with her do I find fault, but with those who wear her badge without being entitled to the same. There is but one sure test, one infallible standard by which Orthodoxy must be judged, and that is Joseph Caro's *Shulchan Aruch*. Congregations using the organ, having female voices in the choir and the rite of confirmation, rabbis clean-shaven, carrying watch and umbrella on a Sabbath day or wearing garments of Shaatnez on week days, and Parnassim, whose un-Jewish life at home and in the store is relieved only by their wearing a hat and a Tallith in Oriental fashion in the synagogue—all these sail under false colors when registered as Orthodox.

Knowingly or unknowingly they have changed and broken away from the old landmarks as well as we. What right have they to hurl the charge of disloyalty at us? Of the Spaniards I read the other day that they close their eyes when they shoot, and for that reason they are such poor marksmen. It seems to me that our Orthodox accusers shut their eyes also when throwing their invectives against us. They see not the stern facts, the hard necessities of life that caused people to transgress the Biblical commands. They charge us with treason, because we keep our eyes open and make allowances for the time; but as to love for God and loyalty to our faith, we stand not behind any of these "Observers of the Law."

To-day being Sabbath Balak, it is exactly fifty-four years ago since Dr. Stein of Frankfurt-on-the Main preached the sermon before the Rabbinical Conference from the text: "He saw Israel arrayed according to his tribes, and the spirit of God came over him that he could not but bless them."

It was the great Rabbinical Conference. Oh! what a galaxy of Jewish thinkers and toilers in the field of religion and literature sat there together. Geiger and Philippson, Holdheim, Hirsch and Einhorn, the two Adlers, Aub and Wechsler, Formstecher, Herzfeld, Greenbaum, Hess and Mayer, and dozens of others. Even Dr. Frankel, the Director of the Breslau School, was still among these—all men of genius, of eminent scholarship and prophetic eloquence, men whose every fibre vibrated with love for our ancestral heritage, and whose whole life was a martyrdom for their convictions, each a hero risking his very life by his frankness and honesty, because government and congregation held the lash over them to

throttle them and hush them into silence. Were these men destroyers of the faith, breakers of the Law, faithless to their trust, traitors to Judaism? Consult not Graetz, nor the people who know little of the history of the day, because they had no heart-burning, no wrestling and anxiety of soul as these had. Ask the people that lived through these days of divine unrest, and they will tell you that these Reformers saved Judaism from stagnation and decay. They were true prophets preaching a religion of truth and righteousness. While the Orthodox rabbis wrapped themselves into their prayer-shawls weeping over the neglect of the Law, Reform infused new life into the dry bones of Israel, and awakened new enthusiasm for the ancient faith in the young. Not for convenience's sake, not because a life unrestricted by laws concerning diet and dress offered many social advantages, did they abolish or speak against ceremonialism, but because they hoped and yearned for the speedy realization of Israel's holiest ideals. They wanted to make the Jewish religion a world-conquering spiritual force; therefore ritualism seemed to them an obstacle and a shackle. They yielded the unessential to preserve the essential. They made the cultured Jew, who saw only a caricature of religion in the old parental observances, look with a new love and admiration upon the priceless treasure hidden beneath repulsive forms.

No longer was Judaism rejected and spurned by its own children. No longer was the Judenschule the laughing stock of the mob. Reform lifted it from the dust, made the synagogue a source of pride and self-respect to the Jew and lent the religion of the despised race a power it never had before.

And these pioneers of Reform made us, their pupils and followers, what we are. The breath of their mouth, the spirit of their life and thought, saved many of us from drowning in the sea of doubt and denial.

And we rejoice in having in our midst one who was a co-worker of all these men, our venerable President, Dr. I. M. Wise. To him belongs the undisputed credit of having done the pioneer's work during the first years of American Reform. He worked for the liberation of the Jewish mind. He broke the ground, and laid the foundation, and he now enjoys the rare privilege, crowned with the seal of special grace of God, of seeing one noble structure after the other, of a grand institution in the cause of Judaism, of broad-liberal Juda-

ism owing its existence to his successful efforts to secure himself a permanent place in the foremost ranks of Israel's champions of truth and in the annals of Jewish history.

But for that spirit of liberty and progress transplanted to American Israel from Germany, the mother country of reform, the Jew in this country would never have attained that prominent position in society nor displayed that large-heartedness and liberal-mindedness which reared all the splendid institutions of benevolence, all the proud temples and asylums which reflect lasting glory upon the faith and race of Abraham. Reform set those forces free that worked for the glory and elevation of Judaism. All honor, then, to the men whose fervor of spirit kindled the hearts of members and leaders for the work accomplished under the Reform banner.

Surely the best testimony to that spirit is our Union Prayer Book, the work of our former Atlantic City Conference. In it burns, amid all the warm outpourings of other hearts, the fire of Dr. Einhorn's God-kindled soul, of one upon whose tongue a Seraph put a live coal from God's empyrean to voice the deepest longing of the Jew.

And yet, to be candid, the Reform movement has disappointed us all. It has not realized many of our fondest hopes. The novelty is worn off. The glowing enthusiasm of the older generation has died away with them; the next one became lax and indifferent, and the young, for whose sake sacrifices are still brought, care little for Israel's glorious trust of the ages. Artificial attractions to dazzle the eye, sensational pulpit topics to trick the ear, are the means resorted to to draw the Jew to the synagogue. Even the beautiful Confirmation rite, the starting point of Reform in Germany, has been recently pronounced a farce and failure. Upon two or three solemn days of the year hinges the religious consciousness of the Jew. In the same measure as culture and knowledge increase in the Jew, the pulpit's hold upon the people decreases. The feeling of duty, of loyalty to the synagogue is on the decline. The appeal of reason as final arbiter in things godly has impaired the feeling of reverence and humility, the sense of responsibility and solidarity among the modern Jews. What is after all the gain in having big temples filled to overflowing with spell-bound listeners to enrapturing oratory? Is religion the gainer? Have Sunday attendances changed the lives of young men for the better? Has the Jew in his heart of hearts been touched and led to a purer and holier life, to a

life that would lead the world by its exemplary priestly sanctity? Alas, since the bridal crown fell from the Sabbath queen, Jewish home life has lost its lustre; the purity and virtue of the Jew has faded like a flower torn from its stem.

Zangwill in his criticism of American Reform is not altogether wrong. "It is less Judaism than the Jew that needs Reformation." We need something more than an abstract idea and a few sacred days in the year pronouncing it to keep us conscious of our mission in the midst of a materialistic, semi-pagan life full of dangers, and temptations, of tragedy and despair. The Pittsburg platform is a clear presentation of the broad principles of Judaism to the world. We need principles to fashion our own life in accordance with our priestly mission. We need a power to counterbalance the arbitrary individuality, conservative forces to counteract the tide of unrestrained progress which ends in Nirvana, if not in cowardly surrender to the majority.

Another point must not be overlooked. The next twenty years will decide the fate of American Judaism. The Russian element, already now in the majority, is undergoing exactly the same process the Germans did, but under severer tests and with quicker pace. With their brighter intellect and lesser emotional powers they incline to swing with one stroke from superstitious and mystic orthodox to a rationalism which comes quite near skepticism and nihilism. Wise and moderate conservative methods alone can exert a wholesome influence upon them to mould their future. Our Reform ideas will as little impress them as they did the Nationalist Graetz or any of our brethren of Portuguese descent. Reform to them means not Judaism spiritualized, but, as it did to Graetz and others, Judaism Christianized.

Shall we then take down the banner and raise the bugle call for retreat? This would be more than folly. This would amount to a crime against the spirit of history. This mode of proceeding we leave to the Zionists in our camp.

Brethren, I propose to drop the name of Reform and substitute for it a name more comprehensive, more expressive and more positive. Let the Orthodox adhere to his name. He only deludes himself in believing in the stability of the forms of doctrine and of practice. We know better. We see in the history of Judaism the same forces at work that turned chaos into order, the brute into

heavenward gazing man, and the yearning for light and beauty into a religion of righteousness and truth. We see progress at work both in Nature and in Revelation. We see God manifested differently in the Law, and the Prophets, in Hosea and in Amos, in Elijah and in Jeremiah, in the temple and in the synagogue. We see different ages at work writing and composing the Bible. Whose Judaism is grander or more genuine? That of the seer of the exile (Deuteronomy) or Ezra's? That of Sadducees, the priests that fashioned temple practice and purity laws or that of the Chassidim, the Essene brotherhoods who instituted the synagogue, the house of prayer, thus raising the claims of priestly holiness for the people, or the Pharisees who worked for the sanctity of home and the elevation of woman? What is the true Judaism of history? The Palestinian or the Babylonian Gemara? The Hellenic or the Judacan practice in Philo's or Josephus' time? What is historical? Shabuoeth, the farmer's festival, or the Festival of the Giving of the Law as created by the rabbis? The New Moon of the Seventh Month as known to Philo, or the New Year's day as known first in Mishnaic time? The Tephillin worn as phylacteries or charms the whole day long, or the Tephillin worn only like tablets during prayer time? Historical Judaism means *progressive Judaism*, and this is the name I claim for our principle of faith. Reform is no principle in itself; *progress* is.

Progressive Judaism can afford to be just. Every progress has necessarily two points of view in sight; one from which to start, and one to strive for; the one tenderly, proudly and zealously defended by the one party, the other vigorously, boldly and sometimes recklessly pressed on to by another.

Progressive Jews we all are, the one advancing hastily, the others slowly. The most conservative Jew admits that fact. A man on the road asked a child: "How far is it to the next town?" "I cannot tell; walk on," the child answered. The man walked on and the child ran after him and stopped him, saying: "I can tell you now. Judging by your steps you have about an hour's walk." Thus the rabbis say it is with the progress of truth. All depends upon the steps you take.

We need both a power working for expansion and assimilation, and a power working for stability and seclusion.

has neither color nor party. Historical study is the study of *progress*. Theological study is the study of that which is permanent and eternal. Both must go hand in hand.

Let us have a union organ, representing the ideas and views, not of a single individual only, but of those authorized and competent to say the right word at the right time. We are not known, not understood, abroad. Let us present to the world a union of Rabbis and congregations representing both the most radical and the most conservative views, yet under the sway of American liberty and American broad-mindedness, *united* and harmonious, strong in the assertion of conviction, and at the same time loyal, devoted and true to the common cause.

As the rays of light of the sun are reflected in the manifold colors and hues of the rainbow, so is God's majesty mirrored in the many views and conceptions, the various creeds and philosophical systems of men and ages. Israel stands between them all for the idea of Unity, the One God, for the One humanity, and so should we to-day stand before the world, not divided, but *one* Israel, in view of the common cause of God and mankind. Amen.



[APPENDIX D.]

THE ACHIEVEMENTS AND THE POSSIBILITIES OF JUDAISM.

CONFERENCE SERMON BY DR. J. SILVERMAN.

"The earth shall be full of the knowledge of God as
the waters cover the sea."—*Isaiah* xl. 9.

We can not but marvel at the boldness of the prophet's prediction regarding the Possibilities of Judaism. Our Faith he means shall become as universal, as mighty, as beneficent, as the waters of the sea. As these waters touch all continents and unite them, and through their tributaries and ramifications penetrate into the hearts of mountains and valleys, so shall the truths of our religion enter into the very vitals of the nations, transform and reconstruct them and unite them by bonds of sympathy and brotherhood, by love of truth and justice.

It is especially comforting to contemplate this prophecy in this age of indifference and of materialism when many seem to be permeated with a spirit of pessimism that looks upon Judaism as a dead relic of the past, as an institution whose mission is ended. There were no doubt similar pessimists in the time of Isaiah to whom Judaism appeared to be dying, while to him it seemed to be taking on new life.

If several artists from different positions paint the same landscape, they will produce different pictures. The differences being the results of the various points of view from which they looked upon the scene before them. So our judgments of life differ in accordance with the standpoint we take and the peculiar mental constitution of each critic. It is just as easy for some to look upon the

dark side, as for others to look upon the bright side of things. To some the world seems to be daily growing worse, while to others there appears constantly a decline of corruption. Each one can easily find sufficient evidences to bear out his own view of life and the tendency of the world.

The same rule holds good in religion. To Voltaire it seemed that Christianity had but a few years more to live. Some predicted the death of Judaism a half and a quarter of a century ago. And even to-day there are not wanting those who believe that, unless a miracle happens, unless another Moses comes to lead us, the doors of the Temple must be closed and God must look around and choose another people as the hearer of his truth.

No miracle will happen, and no second Moses will come to lead us. *What we need is a change of heart*, a knowledge of God's ways, a recognition of the achievements of Judaism in the past, and of the great possibilities still in store for it.

Go back to the days before Judaism arose, back beyond the time of Abraham and what do you find? A world standing terrified before the phenomena of nature, trembling with fear at the lightning, the thunder, the rain, the destructive wind and, in its object dread, investing these phenomena with divine powers and worshipping them as gods. Can you not see those benighted men and women bringing their human sacrifices to the fiery arms of Moloch until Abraham bids them cease their barbarism and sacrilege? Since Abraham broke his father's idols and uttered the divine revelation of one spiritual power that created, rules, and preserves all things, Judaism has been busy in the world making that truth manifest. With this great idea Judaism has not only broken idols, but has destroyed ignominious forms of heathen worship in graves and on mountains which degraded and corrupted men, it removed the veil of alleged truth from mythology and polytheism, eradicated many superstitions and tore the mask from hypocritical priests, and augurs magicians, and sorcerers. *Israel is a breaker of idols and a preserver of ideals.*

But the work of Judaism was not merely negative and destructive. Its object was two-fold, as the prophet Jeremiah was charged, to destroy and tear down in order to build up and plant. And thus to find that Judaism gradually constructed a pure religion, a spiritual worship of the deity, through the means of prayer and obedi-

ence to God's will, a religion that it brings one into communion with his Maker, that uplifts the soul, giving it loftier aspiration, courage, strength and comfort. Judaism has not only given the world its God and a pure religion, but has furnished the basis for a true philosophical and scientific explanation of the universe, the mysteries of creation and the origin nature and destiny of human life.

Science at best, concerns itself with secondary causes; it does not, it can not probe for the primary cause. Chemistry sees the water and resolves it into oxygen and hydrogen, but it does not, can not fathom the sea for the original cause of these elements. Geology examines the formation of the rocks and guesses at their ages, but does not find their creation. Astronomy studies the movements of the planets, but does not go beyond the physical fact, it can not penetrate further than the telescope and mathematical calculation. Physiology and anatomy investigates the human frame and the functions of all its organs but they can not solve the nature of human obligation, or tell us of a higher life. But Judaism, by means of a spark of light, the greatest Intellect, with one thought from the universal mind, with a Revelation from on High, struck the keynote of all mystery; answered every question of the Sphinx; solved every scientific problem with that one word, *God*. That word meant, that planets and plants, stars and stones, heavens and earth, and man and beast were all united, and interwoven as parts of one great machinery, of which God was the Creator and Governor.

There can be no true philosophy, no true science without this premise of a first cause, of a God. To premise spontaneous generation of matter, to assume that things create themselves, is preposterous; to allege an infinite retrogression of causes is unscientific. Not only has Judaism thus added to the intellectual wealth of the world; it has made possible the thought that later developed into modern science. Before evolution was ever conceived of by the scientists, it already was foreshadowed in the biblical story of creation; for in the seven periods of creation we recognize a development from lower to higher forms until man is reached, evolution built on the Bible.

And science tells us no more, except as to details. The unity of God which taught that there was unity in creation, foreshadowed the scientific theory that all elements and forces interact upon one

another. Modern science, with its doctrines of the conservation of energy and the co-relation of forces, comes very close to the unity of God.

The achievements of Judaism have however not been merely philosophical and ideal as might be charged, they have been eminently practical. There was a time when might made right, when personal interest ruled supreme and man only in so far desisted from seizing all things within his grasp, as was consistent with the needs of personal safety. Even since Sinai's Heights thundered forth the invincible Moral Law of God, asserting that truth, right, love, justice, life, liberty and property, were superior to every individual interest when there is conflict therewith. There has been a loosening of the tyrant's rule, of the usurper's scepter, of the robber's grasp, of the assassin's hand.

How was this accomplished? For ages philosophers had been trying to construct an authoritative basis for morals. Some said *experience* was the guide, until experience showed that man is *naturally immoral*, if not immoral, that, if guided merely by instinct, he becomes selfish and brutish as the beast.

Some said there is an *innate moral standard* until it was found that these innate standards differed, owing to the taint of inheritance and environment. Another class claimed *utility* was the test, until ethics became a mere matter of prudence and calculation. Judaism cut the gordian knot and said, "God laid down the moral law as he did the physical law and there can be no appeal from that to intuition, experience or utility."

Judaism incorporated that moral law into the very constitution of religion, united theology and morals, faith and ethics, and formed a bulwark for social order and place for individual salvation. Before Judaism prevailed their was moral teaching 'tis true, but it was the Judaism of a special class of moral philosophers amongst the Greeks and Romans. The examples and teachings of great characters like Socrates, Themistocles, Aurelius, Cato and Epicurus ennobled the souls of many of their cotemporaries, but their philosophy could not regenerate the masses. It could only impress kindred souls. It did not penetrate the dulled conscience, the corrupt mind, the moribund soul, and arouse it to a realization of its sinful ways, the morbid spirit, and sow seeds of sound, moral growth. It did not subject God into moral philosophy and you verify it, transform

it, give it a purifying power, a restraining force, an impulse that drives men on to righteousness.

What were Greece and Rome before Judaism became supreme? Grecian ethics was based on vain glory; Roman morals on civic duties. There was no underlying force that could regenerate and rejuvenate the moral status of the people. There was no harmonious culture of all the functions of the soul, intellect feeling and will, under the guidance of a supreme Moral Power. Co-existent with civic duties in Rome were deeply burrowed personal vices. Co-existent with aesthetics, mythology and philosophy in Greece were corruptions similar to those that passed current amongst the gods on Olympus. The various vices that prevailed in ancient Greece and Rome, *par excellence*, before the supremacy of Judaism present almost a revolting catalogue of offenses against Humanity. The estimate of human life was very low, infanticide was common, crippled or weak children were murdered in cold blood, or abandoned on exposed places, so that they died, others could be sold as slaves at the will of parents. Adult children could dispose of aged and enfeebled parents in any manner they wished. Slavery existed everywhere, children, unprotected foreigners, prisoners of war, criminals, public offenders of every shade, debtors of all classes were pressed into barbarous slavery. Labor lost its value, because slaves were so numerous and so cheap. This created a large idle class who passed their time in all forms of lust and frivolity. Gladiatorial contests were instituted and became popular. The people thirsted for blood and so cheap was human life that suicide became a fashion that threatened to invade every rank and station of society.

Into the midst of this scene of moral anarchy, of a godless surrender to all that is base and bestial, Judaism stepped, with its new teachings of God, sin, salvation, immortality, and, very soon, though not without strenuous opposition, the temples of the Muses fell, the palaces of lust were closed, the gladiator gave up his vocation, the father began to love even his crippled children, the creditor, to have compassion on his debtor, the degenerate to obtain new vigor and give up his intentions to commit suicide; soon infanticide was abolished, marriage became more sacred and man was emancipated from an ignoble thralldom. *The conversion of Rome is one of the greatest achievements of the age. The first step in this direction had been accomplished, almost without effort, by Judaism. Its pure monotheism, its ex-*

amples of purity, of manly character, of virtuous womanhood, of sweet and blissful family life, its peculiar ceremonies and holidays, had attracted many Romans. So great was the love of Roman woman for Jewish rites, that juvenal complained of this feminine trait. Even the Empress Poppaea became a proselyte to Judaism. *The supremacy of the Christian Church followed and completed the conversion of this Pagan Empire.*

And from Rome the influence of Judaism spread, through other religious agencies as well, both eastward and westward, until the large part of Europe had come under the sway of a theological and ethical reformation. It is no exaggeration to claim that Judaism, through its moral philosophy, raised the value of human life, protected the unborn child and the infant against unfeeling parents, suppressed gladiatorial contests, abolished slavery, decreased suicide, mitigated the horrors of warfare, obtained humane treatment for prisoners, the sick and the poor, and instituted an effective mode of dispensing charity.

Judaism in fine, has left its impress for good on all the permanent institutions of man, on marriage, the family, society, labor, education, morals, legislation and philanthropy. But more than all this it has made mankind realize that all men are descended from a common origin, are interdependent on one another for happiness, have a common aim and a common destiny. It taught the world the doctrine of the Fatherhood of God and the Brotherhood of man and is gradually uniting all men in one faith and one purpose.

Israel from a handful of slaves in Egypt became a *mighty nation*. What did it? Government, commerce and agriculture? Israel marched onward to eminence only because it bore aloft the great truth of the world, the religion of one God and one Humanity. That doctrine made masters of slaves, giants of pigmies, a nation out of a tribe. Under the influence of its religion Israel achieved wonders, built one of the grandest temples the world has ever seen, raised up prophets that were heroes who spoke words that made thrones tremble and still enlist the wonder and admiration of the world, wrote and preserved the Bible, than which there is no book in all the literature of the world more profound, instinctive, persuasive and comforting. In view of these achievements of Judaism its possibilities are almost infinite and defy the powers of human foresight, stretching beyond the horizon of the mind or the vision of the imagination.

The demands of the world are still similar to those of a one hundred or a one thousand years ago. It seems as if we have only risen to an eminence from which we can see greater things to be desired. The world is craving for more equality, more liberty, more fraternity, more justice, more love. The masses are still suffering, still pining, crying for relief. Poverty and crime, ignorance and superstition still stalk in our midst, though with a modern gait. The intricacies of modern social, and political life also offer untold opportunities for the exercise of the most beneficent and powerful influences of religion, opportunities for reform in education, in labor problems, in the moral problems of legislation.

In view of all these opportunities, of all these great possibilities what shall be the attitude of Israel to-day? Shall we listen to the Pessimist who points to persecution and anti-semitism as our reward or to him who says this is an age of indifference, of materialism of irreligion? Or shall we listen to him who says the mission of Judaism is ended?

It is easy enough to be religious when all are devout. It is similar to being patriotic in time of peace when no particular sacrifice is required. It is quite pleasant in times of peace to serve in a regiment, to wear gold braid and gain the laurels of stage drills and parlor maneuvers, but it requires something of martial heroism and genuine patriotism to answer your country's call in the hour of danger, to throw aside the epaulets of office gained by popular vote and to say to your country, "I am willing to serve anywhere and everywhere for the nation's honor and glory."

Now, in the very hour of indifference and materialism, when the opportunities for doing good are so inviting, when the possibilities of Judaism are so great, we need heroes in the ranks, true men and women who will stand by the flag of Israel to battle against this irreligion, batter down the fortress of skepticism, take the citadel of ignorance and superstition and unfurl the banner of the Jew.

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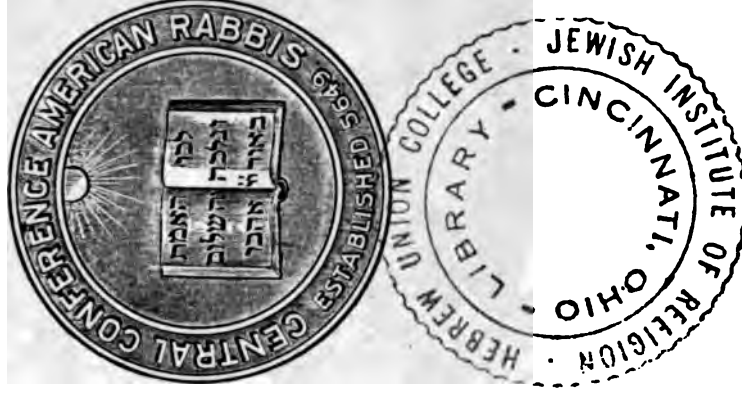
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the 1990s, the number of people with a mental health problem has increased by 50% (Mental Health Foundation 2000). The prevalence of mental health problems has increased in all age groups, but the increase has been most marked in the young (Mental Health Foundation 2000).

There is a growing awareness of the need to address the mental health needs of young people (Mental Health Foundation 2000). The National Institute for Mental Health (NIMH) in the USA has estimated that 10% of the population under the age of 18 has a mental health problem (NIMH 1999). In the UK, the prevalence of mental health problems in young people is estimated to be 10% (Mental Health Foundation 2000).

The Mental Health Foundation (2000) has identified a number of factors that are likely to contribute to the increase in mental health problems in young people. These include: changes in the family environment, changes in the school environment, changes in the social environment, changes in the media environment, and changes in the health care system.

The purpose of this paper is to review the literature on the prevalence of mental health problems in young people, and to discuss the factors that are likely to contribute to the increase in mental health problems in young people.

The paper is organized as follows. First, we review the literature on the prevalence of mental health problems in young people. Second, we discuss the factors that are likely to contribute to the increase in mental health problems in young people. Third, we discuss the implications of the findings for practice.

The prevalence of mental health problems in young people is estimated to be 10% (Mental Health Foundation 2000). This is a significant proportion of the population, and it is important to understand the factors that are likely to contribute to the increase in mental health problems in young people.

The factors that are likely to contribute to the increase in mental health problems in young people are: changes in the family environment, changes in the school environment, changes in the social environment, changes in the media environment, and changes in the health care system.

Changes in the family environment: The family environment is a major influence on the mental health of young people. Changes in the family environment, such as divorce, remarriage, and the death of a family member, can lead to an increase in mental health problems in young people.

Changes in the school environment: The school environment is another major influence on the mental health of young people. Changes in the school environment, such as changes in the curriculum, changes in the teaching methods, and changes in the school climate, can lead to an increase in mental health problems in young people.

Changes in the social environment: The social environment is a major influence on the mental health of young people. Changes in the social environment, such as changes in the social norms, changes in the social structure, and changes in the social support system, can lead to an increase in mental health problems in young people.

Changes in the media environment: The media environment is a major influence on the mental health of young people. Changes in the media environment, such as changes in the media content, changes in the media format, and changes in the media ownership, can lead to an increase in mental health problems in young people.

Changes in the health care system: The health care system is a major influence on the mental health of young people. Changes in the health care system, such as changes in the health care providers, changes in the health care services, and changes in the health care financing, can lead to an increase in mental health problems in young people.